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MR. WILSON'S official career has already been as exacting and stormy as that of any other American President, bar none. The problems of internal and external policy which events have forced upon him and the decisions he has made are no less momentous than the problems and decisions which filled the career of Washington or Lincoln. Yet it is becoming more and more evident that, tested as he has already been, the events of the next two years will put to a still more severe test his qualities of mind and character. The problems of domestic and foreign policy which are forced upon him as a result of the war are as intrinsically difficult and as critical as those which preceded and accompanied American intervention, and in acting on them he will not have the advantages of dealing with issues upon which he can by skillful management obtain the united support either of his own party or the dominant element in national public opinion. During the last two years of his term he will be placed in the almost impossible predicament of trying to pilot a leaking vessel, whose engines are partly disabled and which does not obey its rudder any too well, through deeply troubled waters. If he pulls through himself and if he keeps his country headed in the right direction, he will indeed rank as one of the world's greatest leaders of men.

THE President is now just beginning to pay the price which he was always bound to pay at some time for the peculiar method adopted by him of running the country during the war. This method was in brief to promote a sound democratic purpose by means which were in certain respects autocratic and coercive. He used the intense patriotic feelings of one of the most patriotic peoples in the world in order to unite the nation during the war under his own leadership, but the unity which he obtained in this way was artificial and forced. He never sufficiently shared his responsibility with those of his fellow countrymen who were entitled to share it, and he never built up a loyal following among the people whose support he most needed. Now when the war is over the forced unity disappears, and he is left dangerously isolated at the moment when the success of his policy is being challenged by enemies no less stiff-necked and hostile than the Germans. His own party is disgruntled; the Republican party is aggrieved and embittered; non-partisan liberals cannot get over his harsh and unnecessary suppression of freedom of utterance; Congress as a body resents the extent to which he has failed during the war to consult its leaders; the war bureaucracy does not inspire as much trust as it should; people find it hard to understand why he should surround himself with so many inferior men; and they find his frequent failure to take public opinion into his confidence equally a cause of suspicion. Finally, and most important, it is only too clear that his fellow countrymen have not grasped the meaning of his international policy. He has not built up among his own people a body of public opinion which realizes the importance of a League of Nations, the obstacles to its realization,

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and the necessity of assuming such a grave future obligation. The suppression of discussion and the consequent stagnation of thought which the administration favored has prevented any sufficient education of the American people in the significance of their own great enterprise.

DURING the next few months President Wilson will suffer severely from the partial loss of popular confidence, but that is all the more reason why good Americans who wish their own behavior to contribute to the moral unity of the American nation and the welfare of mankind should stand by and support as far as possible the large trend of his policy. The policy itself has been the supreme political gain of the war. It only needs to be carried out loyally and intelligently in order to become salutary during an era when the civilized world seems likely to need a great deal of saving. If during the next two years the spread of Leninism is to be checked and the road cleared for an orderly social advance, based on popular education and an enlightened public opinion, the western democracies must depend upon Wilsonism to do the job. But it must be a thoroughgoing Wilsonism, which can distinguish true from false democracy and is not afraid to trust the people to do many unprecedented things. The chief trouble with Mr. Wilson during the war was that he was not sufficiently Wilsonian. The only way in which he can get through the remainder of his Presidential term with credit to himself and benefit to his country is to trust still more completely to the virtue of his own principles and use less autocratic and unenlightened methods in seeking their realization.

NO one who reads Raymond B. Fosdick's article in this issue is likely to dispute either the principles on which our army handled prostitution and venereal disease, or the extraordinary outcome of those principles put into practice. The elimination of sexual incontinence and sexual infection is one of the unquestionable triumphs of the citizen American army. How far the right principles can be still applied as demobilization goes forward offers an entirely new and difficult aspect of the same problem. Mr. Fosdick is probably over-confident in assuming that the victory is won. No one denies that there will be an inevitable relaxation on the part of the men, now that the strain of war is over, and the French attitude on prostitution remains quite different. Unless the French and English authorities cooperate in improved fashion with the American authorities there may be a percentage of syphilis and gonorrhoea in the demobilizing army that will bring profound injury and distress to this country.

WITH the preamble of the statement of the National Association of Owners of Railroad Securities it is not difficult to agree. The railways must be returned—if they are to be returned—under plans which shall "protect alike the shipper, the travelling public, labor and the security owners." We might add, if they are to be retained by the government, they must be retained under plans that protect the same interests. Where we shall encounter difficulty is in the concrete application of these enlightened principles. The security owners, if they cherish their practical interests above the abstractions of conventional laissez-faire theory, will not want the railways returned with all the privileges and disabilities of the old order revived. They will want a better coordinated, more productive, more secure system of physical properties, and will recognize the necessity of a correlative change in governmental regulation, making it at once more sympathetic and more stringent. Advocates of public ownership will not want a mere Burlesonizing of the railways. They will recognize the need of new conceptions of public service, new principles of administration to insure the nation against any bureaucratic stifling of the nation's most vital industry. Does Congress realize the magnitude of the problem with which it must soon grapple? Does it realize that time is pressing?

ONLY the super-gullible ever saw anything but a stage lion in the "Omsk government, consisting of duly elected members of the constituent assembly and representing all Russian parties except the Bolsheviki." And so there is no particular thrill when Admiral Kolchak slips out of the skin into the footlights and roars in the best leonine style about the terrible danger a "government" stuffed out with alien bayonets incurs if too much noisy talking goes on inside of it. Washington is reported to be pleased. Thus it is once more demonstrated that Washington's taste in comedy is easy and catholic. That great democrat, Horvath, the Cecil Rhodes of Siberia, approves. All this is intelligible. But what is hard to understand is why the critics of this show should go beyond the registry of their pleasure and solemnly argue that now Russia is safe in the arms of a strong man, that the very fact that the fallen regime had theoretically represented the constituent assembly was a weakness, since authorities derived from the popular will might be swayed by it. Have the critics forgotten how they belauded the "democratic Omsk government" resting upon a popular will that merely failed to find expression, in contrast to the Bolshevik government, resting upon nothing but force?

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SKOROPADSKI was no friend of ours. We have not forgotten the crime he committed in availing himself of German arms to overthrow the Rada, an organ of government that appears to have been pro-German, but not enough pro-German to suit the invaders. Skoropadski did indeed maintain a semblance of order in the Ukraine and prevented Bolshevism from overrunning the country. It was not merely theoretical conservatism that made the Hetman resist the intrusion of Great Russian extremism. He was the possessor of vast landed estates which he did not propose to relinquish to the rural proletariat. Because of this stalwart conservatism, his treasons to the Allied cause have until recently been condoned by the western official press, just as the pro-Germanism of the Finnish White Guards has been condoned. But now that Denikine, said to be a lieutenant of Alexieff, has deposed Skoropadski, the official western press not only applauds, but describes the event as "the overthrow of the Bolshevist regime in the Ukraine." The American public has become so thoroughly acclimated to misinformation about Russia that it will stand even that.

GOVERNOR STEPHENS of California, with whom alone rests the final decision of life or death for Mooney, will in fact though not in law act in the matter in a twofold capacity, as the chief executive of the State of California, and as the responsible representative of all Americans who desire our country to advance in rational, orderly fashion along the predestined path of social evolution. As chief executive of his state all that Governor Stephens is required to do is to assure himself whether, after excluding evidence which has become suspect, and after discounting the influence of Fickert's shady methods, there still remains sufficient valid ground upon which the sentence may stand. As a representative of all America Governor Stephens has more subtle considerations to take into account. He must know that throughout the working class of America the impression prevails that the animus behind the Mooney conviction was political: that Mooney was convicted because he was a labor leader. American labor would accept the fact of Mooney's execution in much the same spirit as England accepted the execution of Captain Fryatt. Such an execution goes down to history as a war atrocity, no matter what the legal-minded gentlemen may say in its defense. And the question is, Can Governor Stephens, in consonance with his obligation to the whole of America, inflict upon the nation the incubus of a war atrocity against the working class, with which, as even the reactionaries will admit, we must somehow live at peace?

WAR producers have been making a mint of money. That appears to be the gist of the Federal Trade Commission's findings. It does not strike one as a revelation of new truth. The low cost producers have made much more than the others, and their relative competitive position has been strengthened. Of course. In some cases, where the principle of cost plus profit has been applied, costs have been padded and officers' salaries inflated. Of course. It has been matter of common knowledge that prices sufficiently generous to bring out the maximum production imperatively demanded by war would yield an abundant flow of profits, especially to the more fortunate or competent producers. The remedy lay in the taxation of war profits and excess profits. We did not apply this remedy early enough, or drastically enough. The fault is our own, as a people; it is ourselves, rather than the profiteers, who should be investigated and excoriated. For not only did we permit the process of wealth concentration to go unchecked while we were preoccupied with war, but now when peace is at hand and we are confronted with the probability of peace-profiteering to match war-profiteering, we listen with equanimity to proposals to eliminate even the existing schedules of profits taxation, inadequate as they have proved to be.

TRADE altruism, suggested by Secretary Redfield as a principle to govern our export policy, is easier to preach than to put into practice. In spite of everything, the individual American merchant will try to get all the trade he can. He will endeavor to drive out his American competitors, and by the same law, will endeavor to drive out his British, French and Belgian competitors. And the latter will send home word that "America" is using the power of her unexhausted resources to establish a monopoly in trade at the expense of her war-time Allies. That will not be true of America as a nation, but it will be as destructive of international goodwill as if it were true. The only remedy is some sort of pooling of the export and import trade under governmental auspices. Argentina will need a certain amount of steel. How much of that should be furnished by America, how much by each of the other nations? Argentina has a certain supply of hides for export. What proportion should go to each importing nation? The problem of a distribution that will please everybody is difficult at best, but there is a possibility of a tolerable solution if it is handled as a whole, under the auspices of governments to whom international justice and harmony are an immediate concern. It cannot be handled at all by turning the individual traders loose, under injunctions to be altruistic in their business practice.

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America and the League of Nations

OUR readers will find printed on another page a statement of principles prepared by a group of citizens, who, during the past summer, have been conferring in order to reach a common understanding about America's relation to the issues of the great war. As the result of their conferences they have formed a League of Free Nations Association, devoted to propaganda in favor of American participation in an international society the object of which shall be the joint guaranty to all its members of national security and equality of economic opportunity. The object of the association is similar to that of the larger group which has been agitating on behalf of a League to Enforce Peace, but the programme of the new association differs from that of the old in that it seeks rather to do away with the causes of war than to arbitrate controversies among nations after they arise. We trust, however, that the old and the new group will soon unite upon a common programme, and that they will succeed in starting affiliated groups in all cities and towns throughout the country which will become effective local centres of investigation, discussion and propaganda. President Wilson cannot obtain the amount of support urgently needed to bring about the participation of the country in a League of Nations without the assistance of immediate, vigorous and systematic agitation. If an agitation of this kind is not begun and carried to a successful conclusion, America and its allies will fail to accomplish the major political object of the war. As Robert Cecil has recently said, "The most glorious victory would scarcely be distinguishable from defeat unless thereby are laid the foundations of lasting peace."

The political and economic forces which will combine all over the world to prevent the formation of a really operative League of Free Nations will be enormously powerful, but in none will they be more powerful than in this country. For here in America the friends of the League will have to contend not merely against hostile classes which live upon the cultivation of exclusive national interests and international enmities, but a deeply rooted American habit of mind. There has been a tradition in American foreign policy, dating from the foundation of the Republic and the precepts of its Fathers which associated American national aspirations with an attitude of consistent neutrality towards European military and political conflicts. At the time the United States declared war on Germany the tradition dominated the minds of the average American and was responsible for the confusion of counsel and the infirmity of purpose which threatened in the beginning to impair the ability of the government to concentrate the material and moral resources of the country upon the waging of a successful war. The indecision soon disappeared. Within a few months after the declaration of war, the tide of American national feeling rose to an unprecedented height, which vindicated the late Professor Muensterberg's tribute to America as the most patriotic nation in the world. But the swelling volume of patriotic support, while it submerged the fact of the former indecision, did not reach and do away with its cause. The conditions and ideas which fortified the older American tradition of national isolation, and which were responsible for so much of our initial hesitation, were only temporarily overcome. They still need adjustment to the newer conditions and the nobler ideals which determined American intervention in the great war. The making of the adjustment is the most important immediate business of those who accepted in good faith the President's formulation of the national war aims, and who do not propose to allow a costly military victory to be frustrated by an even costlier political defeat.

In order to understand how serious is the danger of political defeat, it is only necessary to read the recent debates in the Senate of the United States. To judge from their public utterances the majority of the Senators of both parties are wholly unaware that as a result of the war any change has taken place in the fundamental conditions of international political and economic association, or that as a result of American intervention in the war any change has taken place in the moral relationship between the United States and Europe. Senator Reed, for instance, who can always be trusted to give an extreme expression to irresponsible Democratic Bourbonism, declared that any arrangement which would cause the United States to renounce its ancient policy and become entangled in European broils "was the most monstrous doctrine ever proposed in this Republic." "A man," he continued, "who would create an army [he is speaking of the army of a League of Nations] that can conquer the United States is a greater traitor than Benedict Arnold." "Dare any man propose to submit the Monroe Doctrine to a tribunal of European kings and European nations?" After attributing the world war to the animosities and conflicting ambitions of European Powers, Senator Reed concluded: "In all this maelstrom of ambition, it is proposed to thrust the United States. It is proposed that every time there appears a cloud on the horizon of Europe, we should issue the draft, call our boys from the farm and pour out their blood on controversies that do not affect us one bit." These extracts indicate that

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the aspirations and the sacrifices connected with American participation in the war have made no impression on the Senator. He is talking the American political language of 1880 rather than of 1918. But, unfortunately, Mr. Reed is not an exceptional instance. Owing to the suppression of political discussion the mind of the whole country has been allowed to slumber during the war. It will be a prodigious job to stab it broad awake soon enough to make its awakening effective in providing sufficient popular support for the President.

In spite of the unreality of Senator Reed's attitude and that of the large body of Americans represented by him, it will not be easy to overcome their opposition. In origin it is far from being cheap and dishonorable. It derives from the motives and the causes which in many cases brought our forefathers to this continent. They migrated to the new world in order to escape from the repressive effects on individual and social life of the mutual animosities and conflicting ambitions of the European nations. If Europe is still to remain, as Senator Reed says, "a maelstrom" of power politics, the American commonwealth would possess valid reasons for recovering her former moral neutrality and political isolation. But the essential point is that if a League of Free Nations can be put into successful operation, Europe will no longer be torn by conflicting ambitions and irreconcilable animosities. It is precisely the participation of the American nation in the League which may make possible the foundation and the perpetuation of a new structure of international confidence and fair dealing. The American commonwealth has been in the past emancipated from the suspicions, the territorial ambitions and the animosities which have poisoned European politics. By contributing its whole power and influence to the organization of an international security and equal opportunity society, America will not only be preserving for her own citizens the precious advantages which their forbears crossed the Atlantic and redeemed from barbarism a new continent in order to obtain, but she will be repaying some of her debt to the old world by doing what she can to share with Europe the most precious and the most peculiar of these benefits.

European peoples and statesmen should, however, realize how deep the roots are of the older tradition of isolation and how possible and easy it would be for America to resume it. She broke the tradition by entering the war. Whether she will resume it at least for a time depends upon the extent to which the treaty of peace really embodies the aims for which, under the President's leadership she fought, or whether it merely restores the old Europe which our forbears crossed the Atlantic to escape. If the settlement registers a new distribution of political and economic power among a group of self-regarding nations, it will be impossible for those Americans who most earnestly believe in the need and the virtue of American participation in an organized society of nations to put up a willing and successful fight against the advocates of the former policy of steering clear of European entanglements. It all depends upon the kind of obligation which the treaty of peace imposes or seeks to impose on the American people. Should the treaty really embody a charter of popular liberties and leaven international relationships with a new principle of joint security and equal opportunity, no combination of the Roosevelts, the Lodges, the Reeds and the Hearsts could prevent its ultimate ratification, and the permanent abandonment by the American nation of its former neutral isolation. But should the treaty perpetuate the old suspicions, animosities and competitions, and seek to bind America to the support of some new alliance of power-states in the interest of their own continued preponderance, the Reeds and the Hearsts would have an irresistible case for a revival of the traditional policy of separation.

Nor is that all. The perpetuation of competitive power politics in Europe might well demoralize America and tempt her to pursue for herself a grasping national economic policy. European statesmen would do well to remember that America from a selfish point of view is less in need of a League of Nations than are the European Powers. If in the future each nation is obliged to provide for its own military safety and to seek prosperity by claiming special privileges in the markets of the world, the American nation will occupy much the strongest position to carry on such a struggle. Compared to its possible competitors abroad, American equipment in credit reserves, in natural resources, in the size of its independent home market and in human labor are huge and are unimpaired. Never in the history of the world has fate presented a nation with such a profitable opportunity to sit tight, play a lone hand, and quietly take advantage of the grievous economic handicaps of its competitors. European statesmen would also do well to remember another fact. Those Americans who are urging them to keep alive the hatreds and suspicions aroused by the war, to write those suspicions in the form of strategic frontiers and economic discriminations into the public law of Europe, belong to the class who in the past have advocated and profited by an aggressive and a purely selfish American economic policy. Many members of this class are already preparing to use the advantageous situation in which the Amer-

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ican nation finds itself as the result of the war for the exclusive benefit of American capitalistic enterprise. If their preparations succeed, the interests and traditions represented by the Lodges and the Penroses will form an aggressive alliance with the interests represented by the Reeds, Hoke Smiths and Poindexters. They will both be glad to see Europe return to the status quo ante of imperialist policy and to write a treaty of peace which would have to be guaranteed by a preponderance of power, more or less irrespective of justice, because such a treaty would free the hands of this country. They do not want America to do anything to surrender the profit which she may obtain from her peculiarly strong position in the international markets in return for a guaranty of future security which in their opinion she can obtain just as well by adding to her present armaments.

Thus the whole meaning and promise of Americanism is involved in the question of a League of Nations. If no League is organized at Paris, or if the League as organized is merely an alliance which will enable the victors to profit from the impotence of the vanquished, the American nation will either resume its isolation under conditions which would make it dangerously profitable, or it would enter into some sort of disguised agreement with the preponderant Powers in Europe for a division of the spoils. In both instances, the result of American entrance into the war would not be permanently beneficial to Europe, while it would be clearly injurious to America. For we should have destroyed Prussia only to perpetuate Prussianism and ourselves to emulate the national egoism of which Prussianism was the organized conscious expression. But if the Peace Conference in Paris itself becomes a League of Nations, if its detailed agreements are not based on the old exclusive military and economic considerations, and if such a charter of popular rights is proposed and adopted chiefly because of American initiative, then indeed Americans will have worked out a meaning for Americanism of which all Americans will have reason to be proud. They would be returning to Europe the political and economic freedom which their forefathers obtained by crossing the Atlantic. They would forever divorce America from mere geographical accidents, from national egoism, from class domination, and from racial exclusiveness. They would permanently identify it with the same faith in the ability of human nature to respond admirably to abundant opportunity of growth which founded and built up the American Republic and without which democratic government would merely be the expression of some new aggregation of preponderant political and economic power.

The Lords of the Earth

IN all Europe east of the Rhine the whole scheme of political and social and economic institutions is in upheaval. What will come out of it no man can predict. But so much is certain: in this vast area the conditions of life will never again be exactly what they were before 1914. For multitudes life will be richer, freer, and for other multitudes it will have become gloomy, filled with harsh cares. In the latter case will be found most of those who formerly reckoned themselves among the lords of the earth. The spell that made the common man humble himself before the hereditary landowner, the possessor of mountains of wealth accumulated in trade and industry, has been utterly broken. The ancient traffic by which the lowly brought tribute and received in return little but disdain has suffered a shock from which there can be no complete recovery.

What is it that made the lords of the earth mad, that the gods might destroy them? The ways of their life were pleasant ways, worth the effort to retain them. Consider the lot of the young German baron, abundantly endowed with the revenues of an ancestral estate. If his tastes were low and he chose the life of idle profligate, he enjoyed none the less a degree of esteem by birth and station that no commoner could win for himself by merit and manliness. If his tastes were of a higher order, he did not have to bestir himself to gain admission to the circles of the elect: he had only to command, and men of talent joyfully unfolded the treasures of their spirit before him. It was not greatly otherwise with the men of newly acquired millions. They could move freely in the medium of life, so muddy and clogging to their spiritual peers who were fated to be poor. The traditional moral philosopher may indeed assert that the advantages of the privileged were illusory, that happiness does not dwell contentedly in princely halls or avoid the laborer's cottage. But traditional moral philosophy derives most of its ammunition from statistical fallacies. Many a noble baron leads a life more desolate than that of a lusty peasant. What of it? Many a Hottentot is taller than an anaemic Scotchman; but the Scotch are the taller race. Privilege is a pleasant status, on the whole, and there is no profit in dilating upon the exception.

The lords of the earth, in Germany and Russia, as in England and America, enjoyed a happy lot. What were they doing to deserve it? For we make no doubt that there is a sense of desert in the universal practice of human societies, to select out certain individuals or groups to be fortunate. In barbarous times the service was leadership in war.

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The difference in effectiveness between a military band competently led and one conducting operations on a purely democratic basis has always been recognizable to even the dullest witted. It justified a vast difference in honor and emoluments between chief and henchman. There are equally striking, if less dramatic, differences in industrial life. An Edison, a Ford, a Schwab, if thrown out among the mass of workmen without name and without means, but with all the potentialities of youth unexhausted, would, barring accident, win a position of leadership and, by organizing the dissociated efforts of other men, create an increment of production that would finance a position of privilege. There is a place in the world for privilege, a fact that the unprivileged themselves are quick to accord, as they attest by their spontaneous enthusiasm for men of distinguished service. The trouble with privilege is that it outlives the merit upon which it was originally founded, and seeks a new base in the systematic subjection of the unprivileged.

Examine the relation of privileged and unprivileged in the vast European area now flaming with revolution. How far did privilege recognize the law of service? There were men of noble birth who devoted themselves assiduously to the service of the state, more especially to the military and diplomatic services, where honors in addition to those of hereditary station might be easily acquired. There were others who made a point of patronizing the arts and sciences, and some even who won distinction by their own work in those fields. Still others concerned themselves with philanthropies. The newly rich, as yet unennobled, performed a more vital function of organization. It would therefore be extreme to say that the lords of the earth were quite oblivious to the requirement of service. It was not, however, upon service that they conceived their privileges to rest but upon the traditional order of things. No noble was ever divested of his rank because he was merely useless. No capitalist was deprived of his property because he left its control to other hands and gave himself up to noisome dissipation. The accepted basis of privilege was vested interest.

But vested interest, so solid in seeming, has proved over and over in history incompetent to maintain itself against the growing discontent of the disinherited. Therefore every vested privileged order is forced to devise a technique of oppression, to hold the disinherited in check. In Sparta the helot who gave evidence of ability to head the discontent of his fellow helots was summarily put to death. In Rome the slave who exhibited the spirit of a freeman was either crucified or absorbed into the master class through manumission. Before our own Civil War slaves that were over-restless were sold down the river; in some of our great industrial enterprises indocile workmen with capacity for leadership are either blacklisted or absorbed into the management. Deprive the disinherited of leaders; that is an elementary principle in the policy of those who recognize that vested privilege is ever on the defensive. But Germany and Russia had gone far beyond the elements—even to the point of neglecting them. Subjection was operated to control the souls of the disinherited. All the bowing and saluting, the yielding of place to those of superior station, was expected to bind the wills of the people. The system of compulsory class education in Germany, of compulsory illiteracy in Russia were expected to safeguard authority and vested privilege. And if a sense of the rights of the higher castes was not sufficiently implanted in childhood, compulsory military service was supposed to supply the lack. Hence the hideous floggings in the Russian armies, for which so many officers, innocent or guilty, have paid with their lives; hence also the unnameable brutalities of the German barracks in the period which preceded the war.

In Europe east of the Rhine privilege rested upon vested right, fortified by a systematic technique of coercion. Its position appeared impregnable. Therefore in the face of the great war the Russian noble diced and drank and took bribes, the Russian middle class speculated and profiteered and plundered the treasury, openly, outrageously, unconscious of the fact that the mass drowning of mujiks in the Masurian lakes, the slaughter and mutilation of millions of men in Galicia, were effecting a profound change in the psychology of the Russian masses, were burning away the sentiments of inferiority and helplessness upon which privilege rested.

The German aristocrats and captains of industry proceeded blithely on their course, never doubting that the peace would establish their privileges upon an even securer footing. Did the Prussian masses want a fairer system of franchise? The proposal was rejected with contempt, until the Junkers realized that defeat was staring them in the face. Were laborers in factories and mines growing restive because wages did not keep pace with the cost of living? To the front with them: there they would find ample food so long as they required it. As for the business men, they plunged into an orgy of profiteering. They profiteered on the supplies of the army and on the necessities of life of the civil population. To acquire substantial means in preparation for the great outburst of trade to follow the war, that was their excuse, if they felt need of an excuse. The people murmured, other nations at war were taxing away the ill-gotten

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gains of the profiteers; why should Germany alone allow the heaped up millions of new and easy wealth to go unscathed? It was privilege, apparently so firmly seated that the government dared not touch it even if it cared to do so.

Privilege east of the Rhine has been unhorsed. Its technique of subjection failed in the supreme emergency. The sentiment of submission to vested authority has lost its hold upon a popular consciousness oversaturated with visions of death. East of the Rhine the confidence of the lords of the earth in the impregnability of their vested position proved to be madness. And that puts a serious question to us who live west of the Rhine. Are our own lords of the earth sane?

We do indeed hear the voices of men in places of political and economic power who recognize that we too must go forward into a new era. They recognize that something is going on in the minds of our own working masses that may make it unsafe for us to take it for granted that the loose relation that obtained before the war between privilege and service can continue to obtain after the war. The American workman will expect a living wage for a day's work not extended to the point of exhaustion. He will expect continuous employment, and the exercise of forethought in the provision of the necessities of life on the part of those who assume leadership, economic and political. And above all else, he will expect to have a voice in determining the conditions of his industrial life. Autocracy, by right of birth or by right of property, has become vastly more repugnant to him, since he has become familiar with it in its naked ugliness.

We have men who recognize this, and who are ready to face boldly the task of compelling our industrial leaders to adjust themselves to meet the new needs and thus reacquire valid title to positions of privilege, that our development may proceed in peace and order. But there are also voices of a different character making themselves audible just now.

What we must do, they say, is to show labor its place. Let us have done with the eight-hour day and the inflated wages of war time—wages not more inflated, by the way, than the prices of the necessities they are to cover. Let us have done with a governmental regime that compels the employer to negotiate with his workers instead of determining his labor policies according to his own convictions or whims. Let us establish a quarantine against radical ideas from abroad, and against the facts of success in any enterprise undertaken under radical auspices. Identify European revolution with the cause of the fallen enemy: that is a good card. And for the rest, increase the power of the possessing classes by relief from taxation, by protective tariffs, by policies of export stimulation.

Which will prevail, the counsel of wisdom or the counsel of folly? Will those who find themselves in a position of privilege seek to support that position by serving the people, or will they look to improving their technique of coercion? One thing is certain: We can never have in America so overpowering a system of coercion as ages of contriving and circumstance produced in Europe east of the Rhine. That system has none the less gone down in riot and confusion, carrying with it much of the painfully erected structure of civilization. All the egoistic forces surrounding the Romanoffs and Hapsburgs and Hohenzollerns, have proved of no avail as defenders of vested privileges. Do we imagine that we can improve upon their work, or do we intend to clear our social political system of coercion and establish it upon a sound basis of service?

How Is Germany to Pay?

GERMANY must make good the physical destruction she wrought: that is the determination of multitudes in the Allied world. Germany must not find the road to rehabilitation easy. She must encounter difficulties in supplying herself with materials and in marketing her products. Indeed, if it can be compassed, she shall find no markets at all. That is, also, the determination of multitudes. And it is curious to note that those who would punish Germany by throttling her trade are almost to a man advocates of the heaviest possible indemnities. It is curious, because the two methods of punishing Germany, however harmonious in spirit, are utterly discordant in economic practicability. Everyone has smiled over the outraged plaintiff in a divorce case who not only insists upon a generous and reliable flow of alimony, but would like to ruin the business of her sinning husband besides. So it is with the mutually exclusive schemes fathered by the American Defense Society. They may be pretty, but they aren't practical.

If Germany is to make reparation, she must obviously transfer values to the countries she has wronged. What form shall the transfer of values assume? There are four conceivable forms, gold, immobile capital, commodities for export and labor. We may dismiss gold as unimportant. Even supposing that Senator Lodge does not introduce a bill branding any man who touches it as a "Dealer in German Gold," there is not in all Germany one-tenth enough gold for the purposes of reparation. We may also dismiss fixed capital in Germany as an inappropriate medium. Estates

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in East Prussia or Krupp stocks would hardly be attractive public properties for France, Belgium, England, America and other aggrieved nations to hold permanently. If they were to be used for purposes of rehabilitation they would have to be realized on, and that would mean the creation in the Allied countries of a class of private owners of German properties. Richard M. Hurd zu Westdorp-Oberhausen, or Direktor der Aktiengesellschaft Knapp—how would the style suit? And even if the style eventually suited—for time softens the rough contours of most property interests—in what form would the income from such holdings be transmitted to the countries of the property holders' residence? In labor or goods? There is no third possibility.

Let us suppose that we choose labor as the proper form of the indemnity. There would be a kind of poetic justice in requiring the Germans to rebuild, stone by stone, the buildings they have pulled down; to smooth out the scars they have cut in the French and Belgian landscapes. But it is a kind of justice that appeals chiefly to employing class instincts. To the laboring class work is a privilege. And can we imagine the French and Belgian workers going from door to door in search of employment, while hundreds of thousands of Germans enjoyed the privilege of work on their soil, even though Germany footed the bills? No: the Belgians and French will want to do the work of rehabilitation themselves, at German expense.

If Germany is to make reparation it must be through cash or through credits translatable into cash or goods. Neither cash nor credits can possibly be had except as a result of export operations. And if America and the Allies resolve upon a permanent boycott of German goods, and induce the neutrals to follow suit, any agreement as to reparation becomes a scrap of paper. The Germans will have nothing to offer that the Allies can take directly or indirectly.

But perhaps this is going farther than the supporters of the boycott plus indemnity plan would go. Perhaps they would have America and the Allied nations boycott Germany, but would wink at the expansion of German trade with the neutrals, as producing the credits necessary for the discharge of the indemnity. The procedure would then be somewhat as follows: We would keep our own hands clean of German goods. But we would encourage Argentina to take them, in order that the proceeds of their sale might be used to liquidate Germany's indebtedness to us. Surely there would be no objection on our part to taking money thus derived from the sale of German goods. For money is a commodity that becomes clean the moment it passes through innocent hands.

The difficulty with such a method of reconciling the boycott with reparation is of another character. America, England and France have trading ambitions of their own in Argentina and the other neutral countries. But however cheaply we might be prepared to sell our goods in the neutral markets, we should find Germany underselling us. Germany would be compelled to do it, whether she desired it or not. For she would have to supply to those markets products enough to realize the sums necessary to meet the indemnity payments. If our exporters lowered their own prices and thus forced down the price level for German products, Germany would simply be forced to send more goods at even lower prices. We cannot compete with a nation under binding international agreement to give her goods away, if need be.

Of course the indemnity would finally be paid off and international commercial relations would return to normal. The competitive advantage of the indemnity paying nation in the neutral markets to which we had confined her would disappear. But after Germany had monopolized the markets of Argentina and Chile, Holland, Switzerland and Scandinavia for perhaps a decade, perhaps a generation, should we be able to dislodge her?

Either a boycott or a reparative indemnity; not both: that is the elementary economics of the situation. If we want indemnities to be paid, somebody has to take German goods. We needn't take them, but if we don't, the English and French and Belgians will have to take them unless they want to associate themselves with us in conferring upon Germany an overwhelmingly superior competitive position in the neutral markets.

McAdoo Demobilized

FOR the immediate reason why Mr. McAdoo resigned we need not go behind the official statements. Continued service in the Cabinet entails heavy pecuniary sacrifices for a business man of McAdoo's calibre; this everybody understands perfectly. Like every other patriotic American, McAdoo was ready to make any sacrifice that might be required of him so long as the war was still to be won. But now the war is over; why should he not resign? McAdoo has simply demobilized himself, as the rest of our war services are doing. What more is there to say?

Nothing, unless we bear in mind that there may be peace projects that are just as imperative as the projects of war. Conceivably, there may be work to be done in reconstructing America that is of such compelling importance that any man would

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heed the call to undertake it, though he had to live on bread and water and to abolish his personal fortunes forever. To account fully for Mr. McAdoo's resignation, therefore, we must assume either that he could not see that there is a serious work of reconstruction to be undertaken, or that he did not find himself in command of the political resources essential to the successful execution of such a work. The first assumption is absurd. No one who has followed Mr. McAdoo's career can believe that he considers that mere demobilization represents the whole duty of the American government in the present juncture. He knows that we cannot return to the status quo ante. Therefore we are driven to the second assumption. Mr. McAdoo, while realizing that someone must assume the leadership in reconstruction, read in the stars that the honor was not for him. The essential support was not legible in the horoscope.

But why should McAdoo forecast failure of support in a vigorous programme of reconstruction such as the time requires? The defeat of the Democrats in the recent election affords a partial answer to this question. That defeat, most of us would now admit, had no very definite bearing upon international affairs. Possibly it fanned the flames of punitive and imperialistic desire, at home and abroad. But the general outlines of the peace had been determined with a fair degree of definiteness before the election took place. It is not improbable that the final treaty will come before the Senate for ratification before the Democrats yield up control of that body; and, further, it is difficult to conceive of the Senate acting adversely upon a treaty to which more than a score of other nations had given their assent. On the other hand, the Democratic defeat bears very directly upon domestic affairs. The Republicans will play a chief part in determining how long federal operation of railways shall continue, what shall be done in the matter of control of capital issues, what kind of taxation shall succeed to the war revenue measures. The Republicans, in other words, have come into control of the field in which Mr. McAdoo has unfolded his manifold activities. In a sense, then, the Congressional elections were a defeat, not for Wilson's policies, but for McAdoo's. At least, they indicated that after the fourth of next March McAdoo could govern in his proper domain only by availing himself of the principle of coalitions.

Still, the Republicans are not united in their views on reconstruction. In a far-reaching and intelligent reconstruction policy, McAdoo could have counted upon sufficient progressive Republican support to make up a majority, if the Democrats were a unit behind him. But would the Democrats have united in the support of any progressive internal policy? That is the crucial question.

The exigencies of a war that accidentally found the Democrats in power compelled them to accept a role not at all in keeping with the traditions of the party or the temperament of the members of its dominant wing, the southern democracy. In spite of their predilections for American isolation, they were forced to go crusading to set Europe's house in order. In spite of their traditions of individualism they were forced to subscribe to conscription. The party of caution and economy, they were forced to pour out money like water and plaster the body politic over with new taxes. With all their suspicion of the federal government, they had to come out as partisans of an unprecedented extension of its powers to the control of opinion under the espionage act, to the control of prices and supplies under the Food and Fuel administrations and the widely ramified system of priorities. They had to accept federal assumption of railways, telegraphs and telephones, government construction and operation of ships. They had to approve a labor policy that dealt with the organizations unknown to their law and philosophy, that nullified in many instances decisions of the Supreme Court, their venerated palladium. C'est la guerre. That's what war meant to the southern democracy. But the war is won, and the southern democracy is tired. Too tired, probably, to brace itself for the effort of dominating the course of reconstruction.

Democracy did not lack leaders who joyfully seized upon the opportunity presented by the war for the launching of policies bold beyond the ordinary Democrat's imagination. Those same leaders would proceed with equal zest to the new works of peace. Somehow the railways must be knit permanently into a national system, coordinated with other means of transportation. Somehow the men from the armies and the war industries must be fitted back into the scheme of normal production, and without the disorder of a period of temporary unemployment. Somehow the country must be protected against the danger of widespread labor disturbances when wages begin to fall in anticipation of falling prices. This is work the progressive faction of the Democratic party would eagerly undertake if they had a chance of success. And with such work about to be undertaken, McAdoo might have found it possible to stand by the ship.

But there is ground for the surmise that the progressive faction of the Democratic party is not now in control. The President's energies are engrossed by the greater problems of peace and world organization. Rumor has it that within

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the Cabinet more and more weight attaches to the "balanced judgment" of Secretary Houston, a judgment whose burden is, hang on to precedent, go slowly, and memento mori. Rumor is naming balanced judgments to succeed McAdoo. Of course rumor may err; there are usually surprises in store for those who try to forecast the policy of the present administration. But it looks as if the Democrats mean to rest content with the winning of the war. They do not want to plunge too deeply in reconstruction. And if that is the case, what is the proper course for such a dynamic system of energies as Mr. McAdoo represents? Promptly to demobilize itself.

Like Old Times

THE sudden collapse of the war left us in a daze. After the years of inhuman strain, it was hard to ease off the tension to the almost forgotten conditions of peace. The kick-back of the premature announcement and celebration of the final armistice kept our nerves unpleasantly jumpy. We were like guests at a class reunion, chilled and constrained for lack of the once familiar toastmaster to set off the laugh and restore the reluctant atmosphere of genial unrestraint. Then came Mr. Barr and Mr. Gompers to relieve us. Like end-men in a minstrel, their faces smeared with fearsome black, they bandied the old solemn jests across the continent.

Mr. Barr, President of the National Founders' Association, shouts to Mr. Gompers to forget the Clayton Act, because labor is a commodity after all; peace, says he, will soon turn the labor shortage into a glutted labor market and put Supply and Demand back upon the throne; that unless labor helps business to cheapen production, both will go down together in the keen competition of foreign trade; that low wages breed thrift, and thrift means increased purchasing power; that labor can help business and itself at one patriotic power stroke; empty pockets, observes Mr. Barr to Mr. Gompers, will fill the dinner pail and give the honest toilers dreamless sleep. Whereupon Mr. Gompers, from the high eminence of Laredo, Texas, hurls back his old defi. "*With the understanding of the responsibility* which goes with my words, notice is given here and now that the American working people will not be forced back by either Barr, his association, or all the Bourbons of the United States. The Barrs, whether it be this individual or others of his type, must understand that their day of absolutism in industry is gone, the same as absolutism in government has been destroyed."

How like the good old times! The holiday season is coming on. Soon the days of banqueting will return. Mr. Barr and Mr. Gompers will wash the grease paint from their cheeks and sit down together at the annual festival of the National Civic Federation. Then we shall know that peace has come again sure enough.

It would be churlish not to rise in gratitude to Mr. Barr and Mr. Gompers. Humor, as we all know, is the saving grace of American life, and are they not entitled to recognition as our greatest American humorists? But, like all true humorists, they have their serious side, though they are properly reluctant to admit it. Having set laughter free from its long restraint, they would probably want us to listen to the serious things they have to say. The sword of Bolshevism hangs over every banquet table in these uncertain days; it will undoubtedly be recognized even at the approaching festivities of the Civic Federation. There is ominous danger that if the end men ring the changes on the old defis too hard the crowd in the galleries will seriously mistake them for Nicholas and Lenine. Unless they can transmute the genial humor of their vituperative jests into really democratic cooperation, a sudden explosion of Bolshevism may convert it for them into the bitter acid of class war.

Both Mr. Gompers and Mr. Barr seem vaguely apprehensive of the danger. Mr. Gompers couples his defi with the assurance that the American labor movement exists not to destroy but to build and that it will cooperate with all other agencies to help in the work of reconstruction. And Mr. Barr, noting the uncertain effect of Mr. Gompers' falsetto upon the galleries, hastens to remark that Mr. Gompers has wholly misinterpreted both the point and intent of the opening sally. "The broadening of human vision," observes Mr. Barr, "the desire for better things in industry, is not confined to Mr. Gompers, nor has it reached all classes of society and passed the manufacturers by. Unquestionably the manufacturer is deeply concerned in working out the great common industrial problems—in accordance with peace conditions and in a sensible business way."

These handsome words serve very well as end-man stuff. But what the gallery wants to know is what they really mean beneath their mock-solemn surface. What have Mr. Barr and Mr. Gompers to offer us as a concrete basis for cooperation? Surely they must know that the army is being demobilized with instant speed, that war contracts are being cancelled at a disconcerting rate, that men and women are being thrown out of jobs by the tens of thousands, that Civic Federation sentiments do not feed hungry men and women in the

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streets. What have they done to meet the urgent problems of reconstruction except prepare for strikes and lockouts, to pile up reserves with which after the banqueting interlude to cut each other's throats? The one definite plan of reconstruction that has come from English speaking workers is that of the British Labor party; but while this programme was being endorsed by certain of our more liberal-minded state federations of labor, Mr. Gompers was in England to discredit it. While the organized employers of England have been helping to consolidate the improved relations between employer and workmen inaugurated by the organization of Joint Industrial Councils, our American Manufacturers' Associations have been lending their minds to schemes for the abolition of the enforced cooperation inaugurated by such war agencies as the Shipbuilding Labor Adjustment and the War Labor Boards. Compared with the carefully considered Report on Reconstruction of the British Labor party and the recommendations of the Whitley Committee in which the organized employers of England joined, the mock-heroics of Mr. Barr and Mr. Gompers have their humorous savor. They are confessions of intellectual bankruptcy on the part of our nominal industrial leaders. Is it not time for them to realize that the old times are gone beyond recall by the deepest throated end-men? America cannot afford to leave the problems of industrial reconstruction to the haphazard of strikes and lockouts. She needs industrial statesmen who will subject the wayward law of supply and demand to the control of competent men of brains. The principle of organization proved its worth to the nation during the war, it needs to be extended both on the side of the employers and the workers, not however for the ends of mutual recrimination and strife, but for the ends of public service.

If the old defis are all that Mr. Barr and Mr. Gompers have to offer, their leadership has confessed its intellectual bankruptcy. The country will have to turn elsewhere for guidance.

As concrete suggestions looking toward a permanent improvement in the relations between employers and workmen the public may find the recommendations of the industrial section of the British Ministry of Reconstruction useful. Mr. Barr and Mr. Gompers may find them worth considering. In their first report on Joint Industrial Councils, the representative employers and trade unionists who composed the Whitley Committee recommended "the establishment for each of the principal well organized industries of a triple form of organization, representative of employers and employed, consisting of Joint Industrial Councils, Joint District Councils, and Works Committees, each of the three forms of organization being linked up with the others so as to constitute an organization covering the whole of the trade, capable of considering and advising upon matters affecting the welfare of the industry, and giving to labor a definite and enlarged share in the discussion and settlement of industrial matters with which employers and employed are jointly concerned. . . . For trades in which organization is considerable but not yet general, a system of joint councils with some government assistance which may be dispensed with as these industries advance to the stage dealt with in our first Report.

"Taking our first and second Reports together they constitute a scheme designed to cover all the chief industries of the country and to equip each of them with a representative joint body capable of dealing with matters affecting the welfare of the industry in which employers and employed are concerned, and of caring for the progressive improvement of the industry as an integral part of the national prosperity."

Possibly Mr. Barr and Mr. Gompers have something better to offer. If so they should make haste to divulge their secrets. Surely they must begin to realize that the good old times are gone beyond the recall of end-men favorites. Their anticipatory jests gave relish to Civic Federation banquets. But Bolshevism lurks outside ready to take possession of the mob if their present leaders fail them. Their position in American industry today is not altogether unlike that once occupied by Kerensky and Lvoff in Russia. They and their associates have it in their power to bring the forces of industry together on a conservative democratic programme. May it not be well for them to remember that there is such a thing as deferring a Constituent Assembly too long?

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Planless Demobilization

IN the demobilization of our army we are trusting to luck, not to plans. We have plans, some of them excellent, but we have not agreed on them and have not acted upon them. The blueprints, on which they are drawn, have been neatly rolled up and put away in the drawers of rolling-top desks. We'll draw on them if things go badly. In the meanwhile we are discharging from twenty to thirty thousand soldiers a day and innumerable workers in war industries.

In all, three groups of men must be demobilized. These three groups are our armed men abroad, our armed men at home and the employees of our war industries. There are some three and a half million men in the first two groups. We do not know how many there are in the third group.

These men came from industry (agriculture, manufacturing and commerce) and must be returned to industry. Some of the businesses from which they came have almost been discontinued; others have been curtailed. In millions of cases the positions of the soldiers and war workers have now been filled by other wage-earners. The problem is to return these men to their proper places in industry without friction, unemployment, strikes, lockouts and dislocation of industrial relations. The task is difficult.

It would be difficult even if the general demand for labor were greater than the total number of discharged soldiers and war-workers. For even in that case there would be much mal-adjustment. Too many men might be set free, let us say, in Connecticut and too few in Alabama. Too many coopers, molders and locomotive engineers might be discharged and too few farmers. A manufacturing enterprise might be held up because its technical directors and its "key" or "pivotal" employees were still in the army while all its common labor had already been demobilized. Demand and supply of labor do not neatly balance.

Eventually, of course, things will adjust themselves. The unemployed men, if they do not starve or go to jail or become tramps, will eventually find jobs. In the meantime, however, any grave mal-adjustment will create a large pool of unemployment and will lead to a fall in wages, a slowing up of production and a break-down of labor standards. If many wage-earners are thrown out of employment there will be a lessened demand for the products of industry, which will mean an industrial depression and still more unemployment. Nor is it certain that even in the most favorable circumstances the total demand for labor will in the first few months equal the total supply. There is a very large potential demand for commodities and labor, but months will be required to re-animate suspended industries, to enlarge curtailed industries, to find new uses for big business establishments created solely for war purposes and located perhaps in places ill adapted for peace industries. Suddenly to throw five or six million men and women as one undifferentiated mass into this sort of an industrial situation is to take a grave risk.

The real problem is whether our demobilization is to be planned or haphazard, scientific or rough and tumble. The British have planned their demobilization and are carrying out their plans. We have assumed that no plans are necessary.

At this very moment the machinery of demobilization is working smoothly in Great Britain. The British are making effective use of their employment exchanges to find work for their discharged men. Surplus labor is being given three weeks' notice before being discharged. For six months thereafter the government makes an unemployment donation of twenty-four shillings to men and twenty shillings to women, with an additional gift for each dependent child. Output is being reduced by the abolition of overtime and where necessary by a further reduction of the working week. The demobilization is being carried out according to the industrial needs of the country in so far as these are compatible with essential military requirements.

Here in America we are trusting to luck. We have been lucky before and see no reason why we should not be lucky again. In 1865 our demobilization took place planlessly and painlessly. Of course we are not as young as we were then, not as elastic or resilient, and we are far more industrialized. Still we have an easier task than has England or Italy and in any case there is a special Providence looking after our interests.

Even if we wished to demobilize scientifically we should not have the necessary information. Our plans are all theoretical; we lack the exact statistical data without which we cannot adjust these plans to the actual conditions. We know that our industries should absorb our discharged men; we know that the flow of workers into the labor market should not exceed the flow from the labor market into industry. We also know that certain conditions are necessary for stimulating industry, or regularizing it or, in cases, restraining it. But there are other essential facts that we do not know.

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Here is a very incomplete list of some of these things that we do not know:

(1) We do not know how many war workers there are. We do not know whether there are three millions or four millions or five millions or six millions.

(2) We do not know what facilities we have for bringing our overseas army home. We do not know whether we can physically do this job in four months, six months, eight months or twelve months.

(3) We do not know what positions are or will be available for the men who will be discharged.

(4) We do not know how many extra men the railroads can absorb either in operation or in new construction. We do not know whether they can absorb one hundred thousand or two hundred thousand or three or four or five or ten hundred thousand men. We do not know how many extra men can be absorbed by the building trades, by the textile industries, by shipbuilding.

(5) We do not know how many men and women in these and other industries will voluntarily give up their present positions or will be displaced, or can be displaced. We do not know how many men and women are employed in these industries. We know nothing about the extent of the dilution of labor.

(6) We do not know anything concerning the immediate future of American industry. We know next to nothing about the home demand for its products. We know still less about the foreign demand. We do not know to what extent the foreign demand for raw products, if it exists, can be financed. We do not know to what extent the recuperation of American industry will be limited by the supply of raw materials, by the reduction of shipping, by the impoverishment of Europe.

We know nothing. Theoretically, we may understand these problems but actually we have not the statistical facts upon which the solution depends.

We should have had these facts. We could have had them. There was plenty of time in which to assemble them and we had the proper agencies for assembling them. The difficulty was that our agencies did not work.

There was another difficulty. A month ago it was considered disloyal and pro-German even to think of demobilization.

Because of our past omissions it is now too late to secure the adoption of any elaborate system of demobilization. The best we can do is to draw up certain general rules to guide us in this task.

The first necessity is to keep close watch over the labor market and prevent demobilization of various military units at such times and places as will cause a glut in the labor market. We should not demobilize regiments at Bridgeport if at that time thousands of unemployed workers are walking the streets of that city. There are certain months when it would be safe to demobilize military units composed chiefly of agriculturists when it might not be safe to demobilize units consisting chiefly of miners or factory workers. By a geographical selection we can secure a rough approximation to a demobilization according to industrial needs.

The creation of buffer employments would also render our demobilization easier and our transition to a peace organization of industry less painful. Under buffer employment are included many jobs into which labor may flow when industrial conditions are bad and out of which it may be drawn again when the demand for labor increases. The federal, state and municipal governments have roads to construct, public buildings to erect and other work to be done which can be performed about as well in one year as another. Unfortunately it may prove difficult to use the Federal Railroad system for this purpose. The Railroad Administration is tied by the law which compels it to turn over the properties twenty-one months after the conclusion of peace in as good condition as they were received. It is the individual railroad companies therefore and not the United States Railroad Administration which will determine to what extent labor is to be applied to the improvement of the roads during the critical period of demobilization.

Many other plans for an easy demobilization are rendered inapplicable because of our lack of preparation and because of the state of the law and of public opinion. Our greatest difficulty may be found in the resumption of old industries. The foreign demand for our goods is likely to be restricted by the poverty of nations exhausted by war, by a lack of ships, by a lack of raw materials, by inadequate credit facilities and by a general fall in confidence. The domestic demand will suffer to some extent from an unwillingness to purchase on a falling market and from other limitations. If the government could to some degree supervise industry, even to the extent of underwriting certain enterprises, we might overcome the timorousness and perhaps check the rashness and correct the ignorance of many *entrepreneurs*. No plans for such government intervention, however, have been formulated or would be possible of adoption without the most careful safeguarding against abuse, and for this we have not the time.

The same difficulty is encountered by any plan to grant unemployment donations or to create a

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contributory system of unemployment insurance, if such insurance becomes necessary. We no longer have the time to work out such systems.

One plan, however, might be adopted, the granting of industrial furloughs. If it becomes evident that our demobilization is causing wide-spread unemployment it will be possible, instead of dismissing further hundreds of thousands to destitution, to grant a furlough to soldiers to enable them to seek occupations. Until the man actually secured a position, or one was secured for him, he would remain in the army. To carry out such a plan, however, our system of Federal Employment Exchanges would have to be raised to a far higher level of efficiency.

To sum up the situation we are running new risks simply because we have not studied the problem or realized that there was a problem. We are like the statesman who believed that an army could be created overnight by a million men springing to arms. He thought of mobilization as an adventitious gathering of a million freemen, each with his fowling piece. We are still thinking of demobilization in loose terms. But demobilization is a highly technical process; military demobilization means industrial mobilization. It is primarily a civil or industrial, not a military task; it is a scientific task, requiring order, discipline and synchronization, and, above all, forethought.

WALTER WEYL.

Reenter, China

FOR some time it has been evident to those whose minds were not wholly engrossed by the problems of world war and peace that the period of reconstruction would bring sharply to the fore the question not only of Russia but also of China. The intrinsic issues of the Far East as well as those of Russia have been generally subordinated to the relationship of these nations to the war, while many pressing phases of the situation have been pushed aside as so much unfinished business. A vital significance, therefore, attaches to the informal presentation to the Chinese foreign office by the British minister to China with the concurrence of the other Allied representatives in Peking of a memorandum concerning matters in which China is alleged to have been remiss as an ally. Ostensibly, this action is just another step in the subordination of the domestic issue to the subject of China's participation in the war. With the coming of peace, though, it takes on a new aspect which demands the attention of the United States as an acknowledged guardian of the Chinese Republic.

The memorandum of the Allied ministers in Peking has all the appearance of a first gesture indicating a returning interest in the intrinsic problems of China. Its implications lead not only into the past but also toward the future. If such a complaint had come last spring when the war was going badly for the Allies, then the recent memorandum would have appeared only as an effort to make China's participation in the war more effective. Just now, though, there is no escaping the impression that the Allies are doing a little preliminary book-keeping prior to the final settlement for China's services in the war. A heedless boy is being reminded that his conduct may affect his chances to go to the circus next month.

A consideration of the individual instances of China's alleged dereliction will elicit the conclusion that the charges have some foundation in fact. If we stop at this point in the investigation, however, we ourselves shall be remiss in our obligations to a free China. We must seek out the underlying cause of China's neglect, and if it is due to carelessness and to the inefficiency of a strange form of government in the process of a struggle to find itself, rather than to a conscious difference of motive, then we shall have to be patient and on the alert against the selfish interests in our own and other countries which would capitalize and exploit China's errors.

The first item in the memorandum as reported in the press dispatches charges "the wasting in party quarrels of the Boxer indemnity remitted for the purpose of fostering industries to enable participation in the war." Default in this direction was evident before I left Peking last summer on my way home from Russia. Party quarrels and intrigues were common rumor together with the melting away of public funds in the factional strife. Even the American indemnity to which special conditions were attached was being applied less effectively than before. In the decade since 1908, when our government decided to return to China almost half of the original sum stipulated after the Boxer uprising, the payments have been remitted to China with the definite understanding that the same sum was to be applied to the founding and the upkeep of Tsing Hua College and to the support of the Chinese students sent annually to our universities. The other nations signatory to the Boxer protocol did not remit payment of the indemnity until that proposition was ratified as a part of China's agreement to enter the war on the side of the Allies. By that same agreement, the United States was bound

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to forego the strict supervision of the remitted indemnity by which American officials had directed the wise and honest expenditure of the annual funds. China, however, promised to devote an equal sum to the support of Tsing Hua, but since she entered the war the money has passed through Chinese hands with the result that much of it is disappearing after the manner of all Oriental financial transactions. Tsing Hua has not yet been seriously affected, but its future is a matter of some concern to Americans in China.

"Lack of results by the Chinese War Participation Bureau and the diversion of Chinese troops to civil warfare in the south," is the second count in the indictment. Here, too, there can be little doubt of the truth of the charge, little hesitancy over the justice of the complaint. But it must be remembered that China is still in the throes of revolution —political revolution, it is true, with none of the fundamental disturbances of all the phases of civilized life which follow in the wake of social revolution, but revolution nevertheless. The southern rebels have not been recognized by other governments any more than the Bolsheviki in Russia, but they have not yet been conquered or reconciled, and the Peking government is loath to send troops out of the country which it may need to protect its own existence. Moreover, if the British minister has any sense of humor he must have smiled as he composed this paragraph at a time when his own government was diverting soldiers and guns from the front in France in order to keep the Irish situation in hand.

The third and seventh items of the memorandum are probably the outcome of Chinese aloofness, although the particular circumstances in the situation may shed more light on the cause when they are explained more fully. Complaint is made in these items of "the appointment of a papal minister without consultation, creating an impression of friendship with the enemy," and also of "failure to permit Allied consuls to witness the trials of arrested spies."

The problems set out in the fourth and sixth counts have been the subject of previous negotiations last spring and summer. As stated now, there has been "failure to confiscate enemy property, to impose restrictions on enemy enterprises and to impose penalties for trading with enemy subjects" as well as "failure to imprison intriguing enemy subjects." While I was in Peking the controversy over the proposed deportation of German and Austrian aliens from China to Australia was at its height. The pressing military necessity for such action was at least doubtful. Certainly it would have worked disproportionate injustice to many harmless men and women and children. And I heard the proposal advocated most warmly by small tradesmen for purely selfish reasons so that they might have the field all to themselves. Nevertheless, the Orient is a large playground, and without something stricter than Oriental methods of surveillance, enemy agents could easily ply their craft. Constant pressure from without is probably the only means of counteracting the easy-going attitude of the Chinese toward such matters.

Most eloquent of all the charges in its revelation of Chinese character is the fifth which objects to the retention in office of the governor general of a northern province who has supported "the enemy and the Bolsheviki in spite of the protests of the Allies." Herein may be seen not only the impotence of the central authority in dealing with the military rulers of the outlying districts but also the fatalism and the indifference and indulgence of the Chinese mind. Removal of the offending governor might extend the difficulties of the Peking government. And so long as the German and Bolshevik "guests" of the governor do not menace the Peking government directly, they are likely to be ignored even in the face of foreign protest, until that protest becomes more dangerous than the uninvited visitors.

I recall in connection with this charge the story I heard while our train was stalled for a day in Irkutsk. General Semyonoff and his Cossack-Buriat band had cut the main line of the Trans-Siberian railroad and were operating on the Russian border into Manchuria. The general and his staff made frequent trips to Harbin over Chinese rails and otherwise made free with Chinese privileges. Bolshevik representatives from Irkutsk waited upon the Chinese officials and protested against their action in harboring a counter-revolutionist.

"But what proof have we that you represent Russia and that General Semyonoff does not?" asked the Chinese. "The general has told us that he represents Russia. He is our guest. We must believe what he says or offend him."

And so the situation remained unchanged. I could not avoid the conclusion that China had found it to her advantage to have her frontier into Bolshevik Russia closed, and adopted this easy and inexpensive method of accomplishing her end. The tolerance today of the opposite faction may have a similarly fantastic motive to avoid unpleasant decisions.

The memorandum as a whole, therefore, is apparently called forth by awkward and unpleasant developments due to the weak position of the Peking government and to certain traits of Chinese character. If it is used strictly as a form of pressure to impart force to the authority of the republic,

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it will serve a constructive end. On the other hand, there is danger that individuals or even governments may be tempted to turn the recital of China's remissness into a new lever to extract concessions and exploit her and her people in the manner of the shady past. Japan will seek every opening to demand the continuation of her temporary tenure of Tsing Tao, instead of turning it back to China or making it an international free port. Other foreign business interests will seize every opportunity to improve their grasp of China's resources regardless of China's own welfare, and their governments may be persuaded to back them up in their demands or at least to wink at their action. The United States can not fulfil a traditional obligation by merely keeping its own record clean. We must take the time from our consideration of the other world problems into which we are plunged for a thorough study of China as she reenters the world forum. Ever since John Hay formulated our attitude of the open door and territorial integrity for China, that nation has turned instinctively to America as her international guardian. The world can not be made safe for democracy if we forget even temporarily one of the newest and the most populous of the free nations.

OLIVER M. SAYLER.

Their Majesties

SCENE: A room in Buckingham Palace on a bleak morning in November. King George and Queen Mary seated in front of a Welsh-coal fire. King George has a newspaper in his hand.

KING GEORGE.—I see that William has gone to Holland.

QUEEN MARY.—Yes, and so has the Crown Prince. I wonder how Wilhelmina will like it.

KING GEORGE.—How will the Dutch people like it, you mean, my dear.

QUEEN MARY.—Karl is going to Switzerland.

KING GEORGE.—And Ferdinand is already there.

QUEEN MARY.—So is Constantine.

KING GEORGE.—Frederick of Mecklenburg and Charles Edward of Saxe-Coburg have resigned.

QUEEN MARY.—So has Ludwig of Bavaria.

KING GEORGE.—Saxe-Meiningen has been declared a republic.

QUEEN MARY.—So has Baden.

KING GEORGE.—Thank God grandma wasn't here to see the end of everything.

QUEEN MARY.—It *is* dreadful, George, isn't it? We ought to be thankful we live in democratic England.

KING GEORGE.—Yes, indeed. Yet, do you know, sometimes I think——

QUEEN MARY.—You think what, George?

KING GEORGE.—I think sometimes that it might be a good thing if—er—I——

QUEEN MARY.—If you what, George?

KING GEORGE.—If I were to—er—resign—er——

QUEEN MARY.—Do you mean abdicate?

KING GEORGE.—Yes.

QUEEN MARY.—George, don't be blasphemous! Where would the country go? It's ridiculous. It's worse. It's sacrilegious.

KING GEORGE.—I hardly think so, dear. Every one knows I'm a figurehead, a harmless anachronism, a mere decoration.

QUEEN MARY.—But look how popular you are.

KING GEORGE.—That's just it. I'm popular because I'm not allowed to do anything to risk unpopularity. I'm merely a sort of social cement used to keep the court together.

QUEEN MARY.—What about our titular aristocracy? If you went, *it* would have to go.

KING GEORGE.—Our titled persons wouldn't be missed much. They're mostly brewers or political contributors nowadays.

QUEEN MARY.—I can't think where you get your ideas from.

KING GEORGE.—From the war, I think.

QUEEN MARY.—The war?

KING GEORGE.—Yes. The war has shown me horribly clearly that hereditary rights aren't really rights. That an accident of birth made me a king when I'd much rather be a farmer. Kings are passé, my dear.

QUEEN MARY.—What about Albert?

KING GEORGE.—Oh! he's the exception that proves it. If he resigned tomorrow and Belgium became a republic, he'd be unanimously elected President. His people love him for what he is and has done, *not* because he is a king.

QUEEN MARY.—And I'm sure our people would elect *you* as their first President, if you resigned. You're much too modest.

KING GEORGE.—I wonder——

QUEEN MARY.—You wonder what?

KING GEORGE.—I wonder if they *would* elect me if I resigned?

QUEEN MARY.—I'm sure they would.

KING GEORGE.—You know I'd so much like to go before Parliament and say something like this, "Gentlemen, my being King is a joke. All the trappings and ceremonies attached to my rule are utter nonsense. I want to be a free agent and live my own life. You may not believe it, but I really have a sense of humor—sadly undeveloped, I fear—but still a sense of humor. It forbids me to continue to receive orders from Lloyd George, digest

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them and then spew them forth as Royal Commands. Let me abdicate and show you I'm a regular man, and God bless you all."

QUEEN MARY.—But the clergy, dear! Think of the Established Church.

KING GEORGE.—Oh! I have thought. Of course they'd be furious with me. You can't expect the Church to understand a progressive move like that. How I'd like to see the faces of the grocers who've been made earls when they found out I had abdicated. And those rich Germans that father was so fond of ennobling. I wonder how they'd take it?

QUEEN MARY.—It would be funny. What about the people though?

KING GEORGE.—The great mass of English people in their secret hearts would be very relieved if I did it myself. And of course the County families would be delighted. They have always been rather inclined to patronize our family, you know.

QUEEN MARY.—But Gracious Heavens, George, you have forgotten one thing.

KING GEORGE.—What is that?

QUEEN MARY.—America, George.

KING GEORGE.—Good God, so I had. America! dear, dear! Yes—America!

QUEEN MARY.—America would never stand for it, George.

KING GEORGE.—No, indeed. I realize it only too well. Curious how republics always seem to stand in the way of democratic reform.

QUEEN MARY.—And now your beautiful dream is shattered, isn't it?

KING GEORGE.—I suppose it is. I hadn't thought of America. No, the more I think of it, the more I am certain that American Society would never forgive me if I abdicated.

QUEEN MARY.—And here we are, destined to drag out our weary, regal existence to the very end. A vision rises before me of a million foundation stones to lay, a million speeches of welcome to read and listen to, a million Court functions to hold, and a million other boresome things to do——

KING GEORGE.—More years of not being allowed to do anything, say anything or be anything but what we're told to do and say and be.

QUEEN MARY.—Oh! America, America!

(Curtain.)

PERCY WAXMAN.

The Need for a Modern University

LORD BRYCE somewhere sententiously remarks that all the great institutions that enjoy the respect of mankind have their roots deep in the past. Our universities as highly respectable institutions are no exception to this rule. They originated in the middle ages and still bear clear traces of their origin. For the very strength which enables a deeply rooted institution to weather all kinds of storms necessarily hinders its free mobility. Now it must not be forgotten that our medieval universities were founded not for laymen but for monks and clerics whose business was primarily not with worldly affairs but with the eternal hereafter. We must also keep in mind that the students of the medieval universities were boys or very young men, and that the sum of human knowledge which could be imparted to them was definitely limited to a few well known texts. In spite of the splendid progress which many of our universities have made, these medieval features are still controlling, especially in this country. Thus, in our popular discussions as to academic freedom it is always taken for granted that the universities exist to give instruction to the young whose tender minds must not be brought into contact with disturbing doubts. Let the reader turn back to the recent newspaper comments on Prof. Beard's resignation from Columbia, and he will notice that not one of these perceives any distinction between universities and schools for the young, between scholarly research and the repetition of what pass as established truths. The medieval conception of a definite and fixed fund of human knowledge underlies the view that every citizen respectable enough to become a trustee knows all that ought and all that ought not to be taught.

The subservience of all studies to theologic dogmas has survived in this country longer than anywhere else, and we think it perfectly proper for a university to be committed in advance, openly or semi-openly, to sectarian teaching. We take it as a matter of course when supremely able men like John Fiske, or C. S. Peirce are debarred from teaching because they are not free from theologic heterodoxy, or are not of unimpeachable outer conformity to the conventional moral code. I do not mean to raise here the issue as to whether parents have a right to bring up their children so that the latter will never hear anyone question, in deed or word, the theologic or social beliefs of their parents. But surely humanity's need for new knowledge in all matters is so pressing that it is most foolish not to make adequate provision for

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an army of intellectual pioneers. Nobody, of course, likes to see his cherished beliefs questioned, and we are all convinced that the safety of the universe depends on the maintenance of what are to us established truths. But unless we adopt the Mohammedan or medieval view that the sum of all truth is limited and has already been revealed, and that therefore all genuine inquiry is pernicious, we must leave those engaged in research absolutely free to question all things and to publish the results of their inquiry. The keen destructive criticism which one's professional colleagues are always ready and most willing to accord to any new views is a sufficiently powerful force against the too hasty spread of new errors.

It is true that many of our universities profess to be solicitous about promoting research, and two or three of them have even made provision for research professorships. But it cannot be denied that the present conception and organization of our universities is profoundly antagonistic to free research. It is not merely that the control of our universities by propertied interests makes a free and radical inquiry into social affairs a risky business for any professor. Far more serious is the fact that the public at large does not think it the professor's business to inquire into anything. He is to teach what he is told to, whether at a state or at a private university. When President Lowell recently pointed out the importance of freedom in academic teachings, he was taken to task by a conscientious legalist who pointed out that our universities are endowed institutions, endowed to teach certain things only. More than any other country, we have replaced the ancient idea of a university as a society of scholars with the legal idea of so much property administered by trustees. We think it not at all contrary to public interest that the university should be bound by someone who has made a fortune in oil or on the stock exchange, to teach forever the virtue of protective tariffs, the historical philosophy of law or the validity of non-episcopal ordination. Though our so-called private universities are liberally supported by the public through the remission of taxes and in other ways, they remain in law and in public opinion entirely private corporations with the right to hire and fire professors at pleasure.

Undoubtedly the trustees of our American universities are, as a class, public spirited citizens who with the best intentions, are trying to promote the public good. But they are business men and not men of learning; and when they try to manage educational matters the result cannot be better than if successful scholars were entrusted with the supreme responsibility for the private business of the trustees. It is natural for trustees to carry into the administration of universities the same ideas which they have employed in their industrial and commercial enterprises. At any rate, there can be no doubt that our universities are actually run as degree factories. To standardize the degree business, there has been developed an elaborate machinery of standard courses, hours, marks, and credit points, together with a complicated administrative machinery for compelling attendance at lectures which could not be given if attendance were not compulsory. As the prizes of the teaching profession, the honors and high salaries of deanships and presidencies are awarded for administrative ability, they serve as constant and insidious bait to wean ambitious professors from the field of scholarly research. So large a part of a professor's time is occupied with administrative matters that one of the greatest of our American scholars has proclaimed the view that the only kind of academic freedom that is really important is freedom from committee meetings; and one of the foremost of America's contributors to the progress of science, Theobald Smith, has been quoted to the effect that no one can carry on research here except by stealth.

If the discovery of new truth is a real social need, it seems necessary for a modern university to dissociate itself from the school business of communicating to young or immature minds that which is already known, and to concentrate its efforts on the extension of the fund of human knowledge. A modern university, therefore, should have nothing to do with degrees, courses, and students. This does not necessarily mean that it will not teach. One who assists in a laboratory research or an industrial survey generally learns more than the professional student who takes courses and lectures. The various faculties of the French universities with their closely connected scientific academies in effect approach this modern ideal very closely. But even in France before the war too many men wasted their time preparing courses of lectures when they could more profitably have engaged in important research. The lecture system at the universities is, after all, but a survival from the days prior to the invention of the printing press. The universities are loath fully to reconcile themselves to this modern invention, and more than ninety per cent of our university lectures contain nothing that is not already accessible to the literate. The enterprising college president who would venture to introduce the phonograph into the class room could cut his operating expenses over seventy-five per cent. There are doubtless many to whom lecturing is a stimulant in the process of research, but regular class lectures are as a rule inimical to those qualities which make

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effective investigators. Lecturing unconsciously begets an easy omniscience and satisfaction with apparent or rhetorical truths, which is a serious danger to real research. No man, no matter how critically-minded, can stand up before a class and refrain from saying more than he knows. The demand on the part of adolescent minds for indubitable and definitive answers to all questions, is so overwhelming that no one can completely escape its insistence.

These considerations are not conceived in a spirit unfriendly to our present universities. On the contrary, a careful study of history shows that the great progress of our universities has always taken place after other institutions showed the way and compelled imitation. Thus the universities introduced Greek and humanistic studies only after the way had been shown by groups like the Florentine Academy. For the introduction of science teaching, likewise, the universities are indebted not to their own initiative but to the efforts of the men who founded the Lincean Academy, the Royal Society of London and similar scientific societies. Nearly all the great founders of modern science in the sixteenth and seventeenth centuries were men outside of the universities. Outside of the universities also developed our modern literatures; and the introduction of the vernacular instead of Latin as the language of instruction has been perhaps the most important vitalizing factor in our university life. For, so long as men lectured in Latin they were learned men even if they had nothing special to say. The old situation, however, has been, in a measure, revived by the introduction of technical terminology, as in psychology and sociology, and by the fashion of lecturing on the history of a subject to hide the absence of original insight.

In recent times several research institutions have been established devoted in the main to the extension of physical science. A modern university could be established by adding to such institutions provision for research in the social sciences, the activity in which our present universities are weakest. But it would be a serious mistake to make it too dependent on private endowment, however that may be necessary in the preliminary stage. A modern university may be built up as an organized exchange by those actually engaged in various types of research. In all kinds of modern activities, in industrial and commercial institutions as well as in the various forms of public service, men are required to devote themselves to various specific researches. An organized exchange of those engaged in physical, social and in purely theoretic investigations would be a sound nucleus for a genuinely modern university.

PHILONOUS.

The Fight Against Venereal Disease

WHEN the history of America's participation in the great war comes to be written, no finer achievement will be recorded to her credit than the unending battle against sex indulgence and venereal disease in the army. The success of the efforts to repress prostitution on this side of the Atlantic are already fairly well known. Now that peace is at hand, some account can be given of the measures taken by General Pershing to protect the American Expeditionary Forces from this menace.

"The federal government has pledged its word that as far as care and vigilance can accomplish the result, the men committed to its charge will be returned to the homes and communities that so generously gave them with no scars except those won in honorable conflict." These were the words of President Wilson in April, 1918. Through the Surgeon General of the Army and the War Department Commission on Training Camp Activities the government has carried out a programme for combating prostitution and venereal diseases without parallel in any other country. It was founded on the proved principle that sexual continence was not only possible for soldiers, but was also highly desirable from the standpoint of physical efficiency, morals and morale. Its chief features were education of the men; repression of disorderly resorts; provision of healthful, interesting and constructive recreation; prophylaxis, or early treatment, for men who had exposed themselves; punishment for those exposed who failed to take prophylaxis; and, finally, expert treatment for those who either came into the army already infected or broke through all the barriers set up by the military authorities.

On the other side of the water a similar programme was instituted, but an exception had to be made of the feature of law enforcement—repression of prostitution. The foreign governments with which it was necessary for us to deal held views about prostitution very different from ours. The French believed in "toleration" and "regulation." For generations they had been used to licensed brothels and registered prostitutes, inspected with greater or less care by medical officers. They felt that an army could not get along without sexual indulgence and that to attempt to carry out such a policy was to court discontent, a lowering of morale and health standards, and perhaps even mutiny. So sincerely did they hold this belief that prostitution facilities for our soldiers were officially offered to the American High Command. A further reason for this offer was the conviction among the French that without such facilities the venereal rate would be much higher both among the soldiers and among the civilian population around their billets and training areas.

It is perfectly evident that this attitude and this offer were both entirely honest and sincere. The French thought that General Pershing's repudiation of the former and refusal of the latter were an expression of most naive idealism. "America has the noblest official moral aspirations," said

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a high official of the French Surgeon-General's Office in a report on the situation, "but can our ally guarantee the arrangement?" In any event it is evident that such an attitude precluded any possibility of establishing in France a system of repression comparable with that which has been established and carried out in this country.

The only alternative was to prevent our soldiers as far as possible from coming into contact with prostitutes, either public or clandestine. One of the first general orders issued after our early contingents landed in France impressed upon American line and medical officers the danger of such contact and their responsibility towards their men. Whereas in America punishment involving court martial was imposed upon men who became infected with venereal diseases only in case they had not taken the prophylactic treatment, in France the contraction of such a disease was made per se an offense against military regulations. A second order soon followed urging sexual continence and the maintenance of high moral standards of living, and requiring men reaching Paris and other cities in France to live in barracks or hotels designated by the Provost Marshal in which prophylactic stations had been installed. In order to prevent deliberate venereal infection on the part of any slackers who might think that they would thus escape military duty, this order also provided that venereal cases should be treated while on duty status at dispensaries within their own organizations instead of being evacuated to hospitals where they would use space and medical facilities needed for the care of the wounded. As a result, loss of effectives was prevented, and, instead of having three 1,000-bed hospitals filled with venereal patients by a given date, as had been expected and prepared for, the Americans had by that date no venereal hospitals and only about 300 non-effective hospitalized cases, mostly in regimental and field infirmaries.

In the meantime, both at ports of embarkation and in the training areas, careful search was made for houses of prostitution and they and the surrounding districts were placed out of bounds for our troops, military police being used to enforce the orders.

Complaints having been brought to the attention of the American authorities that some of our men who had been venereally infected just before sailing were debarking and spreading their infection among the civilian population at the base ports, another order was issued providing for strict physical examination of all troops before debarkation, prohibiting shore leave to all troops held on shipboard, restricting debarked troops to the port camps, placing out of bounds all houses of prostitution and such cafés as had been found selling heavy liquors to our troops, and renewing directions to officers to enforce strictly the rules for prophylactic treatment. One very remarkable provision of this order was that requiring venereal disease statistics of all organizations to be filed at General Headquarters *"to be used as a basis in determining the commander's efficiency and the suitability of his continuing in command."* This served of course as a very strong stimulus to greater efforts on the part of officers to promote continence among their troops and to keep down the venereal disease rate of their organizations.

The frank scepticism of the French authorities regarding the success of these efforts led to a very careful investigation of results under the direction of General Pershing's Surgeon General. The figures thus obtained gave overwhelming proof of the soundness of the American policy.

Is it possible for men living constantly together in large groups to be sexually continent and at the same time healthy and contented? This question was answered by a group of figures of which the following, while perhaps the most striking, are fairly representative: In one body of 7,401 troops belonging to various branches of the service, with an average of seven weeks in France, only 56 prophylactic treatments were given and only one case of venereal disease developed; during two months in France, one infantry regiment of 3,267 men had a record of only eleven prophylactic treatments and no new cases of disease. No complaints were made against either the health or the morale of these organizations.

Of course, these figures are not adequate to describe the conditions among all the American overseas forces—they are given only as an answer to the above question. Yet it has been found to be generally true that continence is maintained by a large percentage of our soldiers with good, rather than evil, effects.

Now, as to the effectiveness of the plan to prevent sexual exposure: has it proved of value in preventing venereal disease? Considerable evidence has been adduced, but the experience at one of the base ports will serve as an excellent concrete illustration. During August, September, October and the first part of November, 1917, the houses of prostitution in this city were running wide open and were frequented in large numbers by our troops. On November 15th, all these houses were placed out of bounds. The figures show what happened:

	Month.	Number of Troops.	Number of Prophylaxes.	Disease Cases.	Rate per 1,000
Houses Open	August	4,571	1,669	72	16
	September	9,471	3,392	124	13
	October	3,966	2,074	67	16
Houses out of bounds	November	7,017	885	81	10
	December	4,281	539	44	10
	January	3,777	523	8	2

Of course, these figures do not tell the whole story—during both periods there may have been and probably were men who failed to report for prophylactic treatment and were fortunate enough not to contract a disease. But these must have been very few, inasmuch as venereal infection is present in probably at least 90 per cent of the women of the streets, and our medical officers have found frequent cases of infection coming from brothels inspected after the French fashion three times a week.

These figures also indicate the value of the prophylactic treatment. When it is considered that in a military organization the first object must be the prevention of incapacitation, and that prophylaxis is under favorable conditions secondary in effectiveness only to actual prevention of exposure, it is absurd to attack it on the ground that it invites to sexual indulgence by providing immunity. When every other means has been used to make contact difficult if not impossible, prophylaxis, while not one hundred per cent efficient, is invaluable as a last resort and has contributed a large share towards maintaining in our army the lowest venereal disease rate ever before known.

Perhaps the most clear-cut and striking illustration of the results of our efforts at local repression of prostitution in France occurred at Blois. American troops began to arrive in this town about the middle of January, 1918. Towards the latter part of the month the Provost Marshal placed the brothels out of bounds. Shortly afterwards,

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however, they were reopened to our soldiers owing to protests of the French authorities. A report of the medical officer on an investigation ordered by the Commander led on February 10th to the taking over by the Americans of one of these places for their exclusive use and under their strict supervision. General Pershing learned of this and on March 21st he ordered it put out of bounds and directed that every effort be made to prevent prostitution and street-walking. These orders have since been enforced to the letter. General repressive measures, including repeated arrests by our military police of prostitutes and suspected prostitutes succeeded in almost ridding the town of this menace.

The result was interesting. Although politicians and the owners of cafés and brothels continued to protest, the decent elements of the community gradually changed from an attitude of scepticism, even of hostility and resentment, to one of appreciation, commendation and cooperation. An official report from the Surgeon-General's Office on conditions in this town declared: "It is evident that placing the houses at Blois out of bounds, as directed from Headquarters, has had a wonderful effect not only in greatly lowering the venereal rate, but in improving the morality of the soldiers and also the civil population."

As a result of these various experiences and investigations, American officials were able to lay before the French government strong and well supported arguments against the French system of reglementation. They contended that the "inspected" prostitutes frequently transmitted venereal disease without themselves having it in an acute stage; that alcoholic liquors were sold freely in the brothels contrary to French law; that the houses became practically soldiers' and sailors' clubs to which many men went primarily for amusement and out of curiosity, but in which they often stayed contrary to their intentions with the result that drunkenness and disease followed. Their statistics showed that the brothel, rather than clandestine prostitution, was the great outstanding danger. In a French city of 100,000 population, out of 799 sexual exposures among the troops in a given period, 761 occurred in licensed houses.

Some time after the Americans succeeded in firmly establishing their system of repression, the houses of prostitution were declared out of bounds for members of the British Expeditionary Force. General Pershing made the occasion an opportunity to write Lord Milner a letter (May 7, 1918), which throws so interesting a side-light upon the ideals and character of the Commander-in-Chief of the American Expeditionary Forces that I venture to quote from it somewhat at length:

> I have heard with great satisfaction of the recent decision of the British War Office that the licensed houses of prostitution are to be put out of bounds in the British Expeditionary Force. Many of us who have experimented with licensed prostitution or kindred measures, hoping thereby to minimize the physical evils, have been forced to the conclusion that they are really ineffective. Abraham Flexner has argued the case so convincingly that on the scientific side it seems to me there is no escape from the conclusion that what he terms "abolition" as distinguished from "regulation" is the only effective mode of combating this age-long evil.
>
> This menace to the young manhood in the army forces and to the health and future well-being of our peoples cannot be met by the efforts of each government working apart from the others. It is plain that every day it affects more and more all of the Allied nations now fighting on the western front in France. The question long since was an international one, and it is only by an internationalization of our aims and efforts that we can obtain the unity and coordination which will enable us to solve the problem. The gravest responsibility rests on those to whom the parents of our soldiers have entrusted their sons for the battle, and we fail if we neglect any effort to safeguard them in every way.
>
> We have the common ground of humanity; we have the well considered conclusions of the best scientific minds on our side, and from the fact that, in this war of nations-in-arms the soldier is merely a citizen on war service, we have all the elements which will force cooperation between military and civil authorities. The army can do little unless the citizen at home plays his part in the big scheme. With our nations cooperating hand in hand, both in France and at home, we have the brightest prospects of winning the victory.

The victory over Germany is won. When the members of the American Expeditionary Forces return to their homes, they will come "with no scars except those won in honorable conflict" because America has been far-sighted enough, idealistic enough, to undertake to fight an unseen enemy, and win, in the face of tremendous odds, a victory over it as notable, in proportion, as the victory forced from the Central Powers.

RAYMOND B. FOSDICK.

League of Free Nations Association

Statement of Principles

THE object of this society is to promote a more general realization and support by the public of the conditions indispensable to the success, at the Peace Conference and thereafter, of American aims and policy as outlined by President Wilson.

The particular aims, such as the liberation of Belgium, Serbia, Poland and Bohemia, and their future protection from aggression, and America's own future security on land and sea, are dependent upon the realization of the more general aim of a sounder future international order, the corner-stone of which must be a League of Nations.

The purposes of such a League are to achieve for all peoples, great and small:

(1) Security: the due protection of national existence.

(2) Equality of economic opportunity.

Both these purposes demand for their accomplishment profound changes in the spirit and principles of the older international statecraft. The underlying assumption heretofore has been that a nation's security and prosperity rest chiefly upon its own strength and resources. Such an assumption has been used to justify statesmen in attempting, on the ground of the supreme need for national security, to increase their own nation's power and resources by insistence upon strategic frontiers, territory with raw material, outlets to the sea, even though that course does violence to the security and prosperity of others. Under any system in which adequate defense rests upon individual preponderance of power, the security of one must involve the insecurity of another, and must inevitably give rise to covert or overt competitions for power and territory dangerous to peace and destructive to justice.

Under such a system of competitive as opposed to cooperative nationalism the smaller nationalities can never be really secure. Obviously Belgians, Jugoslavs, Poles, Czecho-Slovaks will not be secure if they have to depend upon their own individual, unaided strength. International commit-

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ments of some kind there must be. The price of secure nationality is some degree of internationalism.

The fundamental principle underlying the League of Nations is that the security and rights of each member shall rest upon the strength of the whole League, pledged to uphold by their combined power international arrangements ensuring fair treatment for all.

The first concern of a League of Nations is to find out what those arrangements should be, what rules of international life will ensure justice to all, how far the old international law or practice must be modified to secure that end. It is to the interest of the entire world that every nation should attain its maximum economic development, provided it does not prevent a similar development of other nations. The realization of this aim depends upon a gradually increasing freedom of mutual exchange with its resulting economic interdependence. It is certain, for instance, that if anything approaching equality of economic opportunity as between great and small, powerful and weak, is to be obtained, the following must be guaranteed for all on equal terms:

(*a*) No state shall accord to one neighbor privileges not accorded to others—this principle to apply to the purchase of raw material as well as to access to markets. Equality of economic opportunity does not mean the abolition of all tariffs or the abolition of the right of self-governing states to determine whether Free Trade or Protection is to their best interests.

(*b*) States exercising authority in non-self-governing territories shall not exercise that power as a means of securing a privileged economic position for their own nationals; economic opportunity in such territories shall be open to all peoples on equal terms, the peoples of nations possessing no such territories being in the same position economically as those that possess great subject empires. Investments and concessions in backward countries should be placed under international control.

(*c*) Goods and persons of the citizens of all states should be transported on equal terms on international rivers, canals, straits, or railroads.

(*d*) Landlocked states must be guaranteed access to the sea on equal terms both by equality of treatment on communications running through other states, and by the use of seaports.

The first task is legislative in its nature. The problem is to modify the conditions that lead to war. It will be quite inadequate to establish courts of arbitration or of law if they have to arbitrate or judge on the basis of the old laws and practices. These have proved insufficient.

It is obvious that any plan ensuring national security and equality of economic opportunity will involve a limitation of national sovereignty. It is here particularly that the success of the League will demand the doing of the "unprecedented things" mentioned by President Wilson. States possessing ports that are the natural outlet of a hinterland occupied by another people will perhaps regard it as an intolerable invasion of their independence if their sovereignty over those ports is not absolute but limited by the obligation to permit of their use by a foreign and possibly rival people on equal terms. States possessing territories in Africa or Asia inhabited by populations in a backward state of development, have generally heretofore looked for privileged and preferential treatment of their own industry and commerce in those territories. Great interests will be challenged, some sacrifice of national pride demanded, and the hostility of political factions in some countries will be aroused.

Yet if, after the war, states are to be shut out from the sea; if rapidly expanding populations find themselves excluded from raw materials indispensable to their prosperity; if the privileges and preferences enjoyed by states with overseas territories place the less powerful states at a disadvantage, we shall have reestablished potent motives for that competition for political power which, in the past, has been so large an element in the causation of war and the subjugation of weaker peoples. The ideal of the security of all nations and "equality of opportunity" will have failed of realization.

Both President Wilson and Lord Grey have insisted that the creation of a League of Nations must be an integral part of the settlement itself. Both have indeed declared that if it is not established at that settlement, it is never likely to be.

The reason is obvious. If the League is not a political reality at the time that the territorial readjustments come to be discussed; if, as in the past, nations must look for their future security chiefly to their own strength and resources, then inevitably, in the name of the needs of national defense, there will be claims for strategic frontiers and territories with raw material which do violence to the principle of nationality. Afterwards those who suffer from such violations would be opposed to the League of Nations because it would consecrate the injustice of which they would be the victims. A refusal to trust to the League of Nations, and a demand for "*material*" guaranties for future safety, will set up that very ferment which will afterwards be appealed to as proof that the League could not succeed because men did not trust it. A bold "Act of Political Faith" in the League will justify itself by making the League a success; but, equally, lack of faith will justify itself by ruining the League.

Just as the general acceptance of the principles of the League must precede the territorial settlement, so must it precede attempts to reduce armaments. The League should not be, in the first stage, a proposal to relinquish arms, but to combine them; it should be an agreement upon the methods by which they can be used in common for common security. The League of Nations is not an alternative to the use of force, but the organization of force to the end that it may be effective for our common protection.

If nations can be brought to realize that they can in truth look to the League as the main guaranty of political security and economic opportunity, that those things do not demand unwilling provinces as sources of man power or raw material, nor seaports as a condition of economic development, then one of the main obstacles to the liberation of subject nationalities will have been removed, and the solution of the specific problems of Poland, Alsace-Lorraine, Bohemia, Jugoslavia, and the self-determination of the peoples of Turkey and Russia, will have been enormously facilitated.

The administrative machinery of a workable internationalism already exists in rudimentary form. The international bodies that have already been established by the Allied belligerents—who now number over a score—to deal with their combined military resources, shipping and transport, food, raw materials, and finance, have been accorded immense powers. Many of these activities—particularly those relating to the international control of raw material and shipping—will have to be continued during the very considerable period of demobilization and reconstruction which will follow the war. Problems of demobilization and civil reemployment particularly will demand the efficient representation of Labor and Liberal elements of the

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various states. With international commissions, and exercising the same control over the economic resources of the world, an international government with powerful sanction will in fact exist.

The international machinery will need democratization as well as progressive differentiation. If the League of Nations is not to develop into an immense bureaucratic union of governments instead of a democratic union of peoples, the elements of (*a*) complete publicity and (*b*) effective popular representation must be insisted upon. The first of these is implicit in the principle, so emphasized by President Wilson, that in the future there must be an end to secret diplomacy. The second can only be met by some representation of the peoples in a body with legislative powers over international affairs—which must include minority elements—as distinct from the governments of the constituent states of the League. It is the principle which has found expression in the American Union as contrasted with the Federated States of the German Empire. If the government of the United States consisted merely of the representatives of forty-eight states, the Union could never have been maintained on a democratic basis. Happily it consists also of the representatives of a hundred million people. The new international government must make the same provision and deliberately aim to see that all the great parties and groups in the various states obtain representation.

The assurance of the political, civil, religious, and cultural rights of minorities within states is an even more difficult problem. But genuinely democratic parliamentary institutions in the League, ensuring some expression of minority opinion as well as complete publicity, will be a strong deterrent if not a complete assurance against tyrannical treatment of minorities within its constituent states.

Indispensable to the success of American policy are at least the following:

A universal association of nations based upon the principle that the security of each shall rest upon the strength of the whole, pledged to uphold international arrangements giving equality of political right and economic opportunity, the association to be based upon a constitution democratic in character, possessing a central council or parliament as truly representative as possible of all the political parties in the constituent nations, open to any nation, and only such nation whose government is responsible to the people. The formation of such an association should be an integral part of the settlement itself and its territorial problems, and not distinct therefrom. It should prohibit the formation of minor leagues or special covenants, or special economic combinations, boycotts, or exclusions. Differences between members should be submitted to its judicial bodies. Its administrative machinery should be built up from the inter-Allied bodies already in existence, expanded into international bodies differentiated in function and democratized in constitution. The effective sanction of the association should not be alone the combined military power of the whole used as an instrument of repression, but such use of the world-wide control of economic resources as would make it more advantageous for a state to become and remain a member of the association and to cooperate with it, than to challenge it.

All the principles above outlined are merely an extension of the principles that have been woven into the fabric of our own national life.

In search of freedom, our forefathers turned their faces to the west, set out across the Atlantic, and laid the foundations of an American commonwealth. Even in the free spaces of the new world they could not attain independence, unity, and democracy, in such measure as we now possess them, without struggle. It has remained for our generation, with these things not wholly achieved, to turn our faces toward the east and set out overseas across the Atlantic to aid the peoples from whom we sprang to achieve those things in the midst of the more rigid social fabric of the old world, and against the forces of despotism, autocracy, imperialism, privilege, and militarism, which found their supreme embodiment in the Prussian scheme of world dominion.

In war and in settlement we stand for the principles which have shot through each of the great epochs of American struggle. In our war of the Revolution, in which we ourselves struck for independence and nationality, we established a tradition which prompts us to stand for the freedom and self-determination of the weaker peoples; for restoration and reparation for Belgium and Serbia; a united and independent Poland; justice to the peoples of Alsace-Lorraine; recognition of the Czecho-Slovaks and the Jugo-Slavs; the freedom of the Russian Revolution to achieve its own destiny. And in our championship, through the Monroe Doctrine, of the lesser American states, we supported in one hemisphere this fundamental principle which we now urge as a basis for both.

In our Civil War, in which we determined whether in the new world a nation conceived in liberty, and dedicated to the proposition that all men are created equal, might endure, we liberated a race which we had oppressed, and made the union of free states secure. So now we stand for the greatest measure of autonomy, and for absolute freedom of religion, of civil liberty, of cultural development of the weaker peoples within the stronger nations, and of the native peoples of the undeveloped regions of the earth.

And out of our civil travail through which was confirmed our union of free states, which with unfortified boundaries and unantagonistic development stretches from ocean to ocean, we stand for the development of a League of Nations which shall bring the free peoples of the earth into a new fellowship, which shall settle their disputes by conciliation and adjudication, which shall put the economic power and the armed force of the whole against the violators of justice and the disturbers of peace, and which shall be open to all nations who subscribe to its principles and by a full democratic scheme of government make themselves eligible to such an alliance of free peoples.

So it is that President Wilson was in line with the great currents of American tradition when he characterized this as a war " to make the world safe for democracy."

In our Declaration of Independence, our Constitution, the Monroe Doctrine, and the Emancipation Proclamation, the new world has offered documents which have contributed to the organized freedom of mankind, and in President Wilson's state papers we have the elements of a new charter. At a time when deep-seated forces of reaction would hamper a democratic solution and assert the old schemes of competitive militarism, of economic wars after the war, of division and bitterness and unhealed sores, such as will breed further wars and rob this one of its great culmination, we call on all liberal-minded men to stand behind the principles which the President has enunciated, and we invite them to join in fellowship with us for their realization.

Frederic Almy
John G. Agar
Norman Angell
Charles A. Beard
Mary Beard
Charles W. Birtwell
Ida Blair
Harriot Stanton Blatch
Rt. Rev. Benjamin Brewster
John Graham Brooks

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William Adams Brown
Henry Bruère
Allen T. Burns
Wendell T. Bush
Rebecca Caldwell
Winston Churchill
Julius Henry Cohen
Lincoln Colcord
John R. Commons
Stoughton Cooley
Charles C. Cooper
Herbert Croly
Walter Damrosch
J. Lionberger Davis
John Dewey
Stephen P. Duggan
Will Durant
Samuel T. Dutton
L. J. Eddy
S. S. Fels
Edward A. Filene
John A. Fitch
Rose Dabney Forbes
Felix Frankfurter
Robert H. Gardiner
Arthur Gleason
Sidney L. Gulick
Francis Hackett
Judge Learned Hand
Norman Hapgood
Dora G. S. Hazard
Sidney Hillman
William E. Hocking
Hamilton Holt
J. A. H. Hopkins
Alvin Johnson
Martyn Johnson
Arthur P. Kellogg
Paul U. Kellogg
Edward Krehbiel
Edward Morgan Lewis
William Draper Lewis
Adolph Lewisohn
Charles H. Levermore
Owen R. Lovejoy
Robert Morss Lovett
Isabel Lowell
Warren J. Lynch
Helen Marot
James G. McDonald
Paul Monroe
John F. Moors
Mary Cooke Branch Mumford
Henry H. Mussey
Margaret L. M. Norrie
Harry A. Overstreet
W. B. Pitkin
George A. Plimpton
Helen S. Pratt
Michael Idvorsky Pupin
Lawson Purdy
Judge Wm. L. Ransom
Dean Howard C. Robbins
James Harvey Robinson
Henry W. Rolfe
Ralph S. Rounds
Rev. John A. Ryan
J. S. Schapiro
Jacob H. Schiff
Rose Schneiderman
Ellery Sedgwick
Edwin R. A. Seligman
John R. Shillady
Mary K. Simkhovitch
John S. Sinclair
Edwin H. Slosson
Nelson S. Spencer
Charlotte H. Sorchan
Mary W. Stillman
Dorothy Whitney Straight
Harold L. Stratton
Geraldine L. Thompson
Calvin Tomkins
Gertrude S. Trowbridge
Edward T. Ware
Alice Bimsse Warren
Thomas Raeburn White

CORRESPONDENCE

The South and Self-Determination

SIR: In your issue of November 16, 1918, page 54, occurs the following: "There was a deep kinship between the passion for power which obsessed the German mind and dominated German politics and the passion of the southern slave owners for undisturbed power to own and exploit other human beings." How about the spirit which obsessed the northern mind in 1861 to deny independence to a country like the South, half the size of Europe? Was there any kinship between this and the principle of "self-determination," which was made the keynote of the war with Germany by the United States and the Entente? In his letter to the Russian government after the deposition of the Czar, Wilson, in setting forth the war aims of this government, wrote as follows: "No people must be forced under sovereignty under which it does not wish to live." Was the war of the North in 1861 exactly in conformity with this sentiment, or is there a suspicion that Germany's passion for power had a parallel in northern desire for exploiting the agricultural South through high tariffs and other expedients calculated to advance its pecuniary interests?

Williamsburg, Virginia. LYON G. TYLER.

[President Tyler's inquiry is pertinent and calls for a candid answer. The answer is manifestly that the right of national self-determination, like other rights, depends for its validity upon the purposes which the assertion of the right is intended to serve. The object of the South in seceding from the Union was to obtain a free hand in order to perpetuate and extend the institution of negro slavery. That institution was essentially and irrevocably illiberal, inequalitarian, inhuman and anti-democratic. If the South had succeeded in establishing an independent state with negro slavery as its essential formative institution, it would not only have organized its own political and economic activities around an autocratic principle, inimical to popular welfare and progress, but it would have compelled the North to subordinate the democratic ideals, implicit in its political and social institutions, to the development of a defensive power-state forever on guard against its autocratic neighbor. Lincoln was fully justified in declaring in the Gettysburg address that the North was fighting for the security of popular government.

In seceding the South was adopting the same offensively defensive policy the theory of which has since been worked up by German militarist publicists. The Republican party did not propose to interfere with the domestic institutions of the slave-owning states. If it had so proposed, in defiance of the Constitution, the South could probably have put up an effective resistance. All the Republicans sought to accomplish was to denationalize slavery by preventing it from spreading in the national domain. The South answered by seceding. Its secession was equivalent to the affirmation that slavery was an aggressive institution which, if it were not allowed room for expansion, could not survive under democratic surroundings. Until it seceded the South was actually exercising the right of self-determination under the Constitution in the matter of owning slaves. But it insisted upon converting that right into an offensive principle, whose expansion was positively dangerous to the democracy of the North. In fighting to prevent secession the northern democracy was defending itself against attack. The results of the victory of the North vindicate this interpretation. If the North had been really engaged in violently suppressing any valid right of self-determination on the part of the South, reunion would have been impossible. The South would have remained an irreconcilable conquered province, like Bohemia or Poland, and would have ultimately achieved its independence.

Once slavery was abolished the South had no sufficient motive for desiring independence. When the North insisted on the abolition of slavery as the one means of rooting out the cause of the Civil War, it was no more violating a valid right of self-determination than President Wilson was in insisting on the democratizing of the German government. There is, as we indicated in the passage quoted by Mr. Tyler from our issue of November 16th, a real analogy between the issues underlying our Civil War and those underlying the recent world war. In both cases an autocratic

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ruling class deliberately challenged opponents who were merely trying to restrict its activity, and it did so on the pretense that the future safety of a whole people was imperilled. In both cases the real issue remained obscure until an American President defined the purpose of the two wars as the safeguarding of democracy, and deduced from the definition the need of fighting on until slavery was abolished in the South and autocracy rooted out in Germany. Lincoln's Emancipation Proclamation and Wilson's insistence upon the need of a League of Free Nations as an indispensable safeguard of democracy, bestowed upon the two ultimately victorious causes the moral reinforcement without which there would have been no victory. A democratized Germany will follow the example of the South and acquiesce in the decision, provided the treaty of peace does not prevent her from exercising really valid rights of self-determination and place an excessively burdensome mortgage on the future of the German people as a penalty for the errors of their past.

The agricultural South, like the agricultural West, has a genuine grievance against the industrial states of the North, East and the Middle West because of the protective tariff. There is, as Mr. Tyler intimates, also an analogy between the mania for political supremacy which drove the German ruling class to start the great war and the mania for industrial power and privileges which prompted one class of Americans to demand and obtain the worst excesses of tariff legislation. The high protectionism which was one of the unhappiest results of the Civil War, and which dominated American national economy until recently, has done more to cheapen and imperil the victory of the northern democracy than any single influence in American life during the past fifty years. The exponents of protectionist class economics who have done so much to deprive the American democracy of the fruits of its victory over slavery will also prove to be the chief American enemies of the attempt to safeguard democracy by loyal participation in a League of Free Nations. But, however much Northern protectionist capitalism has succeeded in exploiting the South as a result of the Civil War, the North assuredly did not wage the Civil War with any such purpose remotely in mind. It was the secession of the South which supplied Northern capitalists with an opportunity which, if secession had not taken place, they would not have enjoyed to anything like the same extent. The great war will furnish them with an analogous opportunity in spite of the fact that it was not, as the Socialists allege, fought for the benefit of capitalism. It remains for American democracy to prevent them from taking advantage of it.

We have answered Mr. Tyler's inquiry at some length, not because we wish to revive old controversies, but because of the bearing of the questions raised by him on the living issues of today. The right of national self-determination is not absolute. If there is to be any moral order in human government, nations must exercise the right for purposes which contribute to individual and social growth. The South did not propose to exercise the sovereign discretion on behalf of which it was fighting for liberal and humane purposes. The "lost cause" was an unworthy cause. In the recent war also the losing cause was the cause which deserved to lose. It remains to be seen whether the victorious nations will use their victory in a worthier manner than did the northern democracy. Those of us who are working for the organization of a League of Free Nations are prompted by the conviction that "the most glorious victory would be scarcely distinguishable from defeat unless thereby are laid the foundations of lasting peace." But lasting peace depends upon the exercise by the nations of their sovereign rights for the achievement of liberal, democratic and humane purposes. The chief object of a League of Nations is to secure the recognition of a system of international right which will not only make it more difficult for classes within a nation to live by the sweat of other men's faces, but which will guide nations to work collectively for the enhancement of individual and social life.—THE EDITORS.]

"Safe for Loafing"

SIR: To a plain American woman persuaded to "menial" service by the attenuated purchasing power of the dollar, the pitiful story told by Edith M. Thomas in the New York Times of November 9th, of Prince O—— in Russia, who to save his life—and only then—opened a restaurant and did "menial service," such as cooking, dish-washing, etc., and so became *persona grata* to the Bolsheviki, does not seem too sad.

Judging from the quotations from the letter of the aristocratic Russian lady in Nice, the dictum of present-day Russia is that one must work or leave the country—or be killed if one will do neither.

The alternative is perhaps crude, but then revolutions are lacking in drawing-room amenities. Is it to make Russia "safe for loafing" that we are sending over our boys?

MARGARET RAOUL.

Navesink, New Jersey.

He Bathes Before Dinner

SIR: The American publishers of the novels of Mr. Archibald Marshall, "The New Trollope," have issued a circular advertising their wares, in which they set forth his life history and his method of working and living with a particularity, which rivals the autobiographical disclosures of his great prototype. Mr. Marshall's personal tastes and habits are disclosed to his admirers with almost sufficient fulness of detail and yet with a reticence in certain particulars, which is provocative of further inquiry.

We are told that having done his day's work he bathes before dinner. This is not enough. "He bathes"—so far, so good. But how? Hot or cold? Tub, sponge or shower? Does he perform his ablutions in a regularly appointed bath-room with proper sanitary fittings, American fashion, or does he cling to the early English portable tin tub? Further, how about the morning bath? Is Mr. Marshall in the two-a-day class? We ask to know.

We are shown pictures of Mr. Marshall's cottage and of his study but we are not shown the bath-room. Why this reticence? Is it merely an excess of modesty or is there something to conceal?

Of course Carlyle was a rather grubby person, who certainly could not qualify in the two-a-day class. Dumas and Balzac and Shakespeare we suspect were hardly regular Saturday-nighters. Samuel Johnson we are sure was not. They may have produced literature of some merit despite this handicap but standards have changed. The great American reading public wants fuller information about Mr. Marshall. We have a penchant for sanitary plumbing. We want clean fiction and who writes clean fiction must himself be clean. We demand a picture of that bath-room.

CHRISTOPHER L. WARD.

Dover, Delaware.

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Books and Things

WHAT will New York be like in 1945? It is a brave man who'll risk a prophecy but no braver than Mr. Robert W. Chambers was in 1895 when he dared to foretell the New York of 1920. Now that 1920 is just round the corner it is amusing to pick up The King in Yellow and read the cool forecast which opens the first story, The Repairer of Reputations. Strange to say, the words that leap out of the first paragraph are "the war with Germany," a war which he imagines just completed, and the dominant note all through the story is the note of militarism and military service. Shooting at an object he could not see, across a wild space of years, Mr. Chambers scored such hits as this: "the United States had to look on in helpless sorrow as Germany, Italy, Spain and Belgium writhed in the throes of Anarchy." But these are only the broad circumstances of his story. He goes into fine particulars about the 1920 New York.

It is natural that a former art-student like Mr. Chambers should have seen the future New York as a beautiful New York; he spoke first of all of architectural changes. "Everywhere good architecture was replacing bad, and even in New York, a sudden craving for decency had swept away a great portion of the existing horrors. Streets had been widened, properly paved and lighted, trees had been planted, squares laid out, elevated structures demolished and underground roads built to replace them. The new government buildings and barracks were fine bits of architecture, and the long system of stone quays which completely surrounded the island had been turned into parks which proved a godsend to the population."

The subways have indeed come, and stone quays. But the stone quays, all that there are, are rented by the city to the highest bidders, and the elevated roads still scar great thoroughfares. The real source of New York's downtown congestion, the skyscraper, has never been severely regulated. It acts as a ferocious suction-pump to draw up and spew back hundreds of thousands of downtown workers a day, and until this dilation of New York's heart can be reduced the city will remain a monstrosity in transportation. "Squares laid out"! Manhattan Island is a tight, over-crowded flat, with each piece of furniture fighting every other piece of furniture for the last inch of space. Nothing but legislative dynamite can clear it out—or taxation on the top-layers of Manhattan that will make congestion a fool's game. The city of Mr. Chambers's dream is not much nearer in 1920 than in 1895. And New York's worst enemies are still its best citizens.

"The subsidizing of the state theatre and state opera brought its own reward. The United States National Academy of Design was much like European institutions of the same kind. Nobody envied the Secretary of the Fine Arts, either his cabinet position or his portfolio." So the prophecy continues.

These are rather thin ideas, borrowed from contemporary England and France, but they indicate Mr. Chambers's desire for fine arts institutionalized. What has happened? The moving pictures, chewing-gum of the arts, have become the great popular institution, quite unforeseen by Mr. Chambers. The thickening of apartment-house walls has not kept pace with the spread of mechanical music. Fine arts have no representative in the cabinet, save in the beadledom of Mr. Burleson. And the National Academy of Design is, indeed, like European institutions of the same kind. The things we still need—an incubator for young artists, a lethal chamber for old ones, a better means of introducing painters to patrons and students to teachers—these remain to be organized. Perhaps 1945 will see them here.

What will New York be like in 1945? It is impossible to imagine a better New York, a radically better New York, without a change first of all in the avenues of human opportunity. How can you rectify a city that has at its base a foolish wage system, and how foolish is a wage system that looks on the wage-earner as a person without a past or a future, and pretends to protect him in all his inevitable incapacitations—his childhood, his unemployment, his sickness, his old age, his birth and death and marriage—by the puerile counselling of "thrift." So long as there is nothing but "thrift" between millions of New Yorkers and the breakdown of their civilization, you will be bound to have a population that nothing can lift up—not all the penitentiaries and orphan asylums and dispensaries and anti-poverty leagues and money-lenders and public libraries and drinking troughs and fresh air funds and anti-cruelty societies and charity organizations and beggars' licenses and human dog-pounds and free burial and bread-lines in the world. It doesn't much matter, even, whether or not you have "public squares well laid out." Unless the wage system is also well laid out, you'll have little but human driftwood cast up on the park benches, to reproach a clear-eyed sky.

But of course a right wage system is only the foundation. Think of the visible results in the New York of the next generation if profit did not decide the site of factories. Imagine the shores of the Hudson without its stinking glucose factories on one side and its baleful railroads on the other. Imagine the Hudson River turned to those great uses of recreation and beauty which it so obviously invites, instead of trammelled and polluted by the profiteer. And suppose that the persons who were to find part of their recreation by the shores of the Hudson were persons who had really been permitted to have an education, instead of running the gauntlet of slum mortality and child labor and disease and destitution and misdirected instinct. These are only a few of the rectifications that would have to precede that ennobled city which Mr. Chambers attempted to envisage in the despondency of 1895. He saw it aesthetically, but only aesthetically. The reorganizations of society did not interest him. The better New York, as he saw it, was really the smartened New York as it might have appealed to a man writing to Mr. Dana's New York Sun.

If the wage-earner gets his title to civilization guaranteed, then 1945 may smile on New Yorkers. It will not simply be a new city because the roofs will be flat to receive airplanes, and the flushing of the streets will be arranged in the same clever way that central heating is to be arranged, and snow-melting and dust-cleansing. There will be newness in the emulative power of the great guilds of workmen that control hours and labor conditions and wages and patents and safety appliances, that thrust aside all the silly limitations of profit and profiteers and have the same respect for tangible values in time of peace that a frightened state has in time of war. It will be the grotesqueries of advertising, however, that will be flung out of newspapers when the guilds are in control, not the genuine free discussion of vital issues. And the lessons of medical inspection and chemical laboratories and scientific cooperation will be applied to human welfare rather than destruction, in this remote era when New York will be a great city of free men and women.

Putting it down for 1945 is rather too sanguine. One had better say, the year One of Democracy. F. H.

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Freud Once More

Morbid Fears and Compulsions, Their Psychology and Psychoanalytic Treatment, by H. W. Frink, M.D., Assistant Professor of Neurology in Cornell University Medical College. New York: Moffat, Yard & Co.

THE unveiling of the Unconscious is one of the most astonishing, far-reaching and perturbing achievements of our day and generation. If all of us are busy wishing, noticing and remembering, believing, feeling, inferring and planning quite unbeknownst to ourselves, and if all these subterranean and hidden operations are hourly determining our conduct, the plain man may well ask where he is at. Our command over the elements in life of which we are aware is precarious and imperfect enough, and now we are called upon to reckon with a vast realm of recollections, beliefs and disbeliefs, preferences and aversions which we have hitherto disregarded and which we can become vaguely acquainted with only by indirect means. We may be hating when we thought we loved, scorning when we believed we admired, cherishing that for which we have a deep repugnance. What becomes of precious moral judgments and still more precious self-esteem? Our lot is a shameful one. The most self-complacent when he lays down a book like that of Dr. Morton Prince's on the Unconscious, may, if he has unhappily seen the point, sigh with Petrarch,

"Di me medesmo meco mi vergogno."

Eduard von Hartmann was the first to make the Unconscious the central point in his estimate of the world. He was the Bergson of his time and his Philosophy of the Unconscious, which first appeared in 1869, not only gained but merited wide attention and went through many editions. Leibnitz had, however, toyed with the idea long before, and Kant had admitted that there were indirect proofs of the existence of unconscious ideas. Herbart perceived the educational significance of "bewustlose Vorstellungen" in his highly vital theory of apperception, and Fechner had tried to induce philosophers to see that they could not neglect the potent influence of stimuli too feeble to reach the threshold of conscious sensation (Reizschwelle). All these theories tended to be metaphysical rather than psychological. Consequently the orthodox psychologists shied at them, and still continue to do so; but those with conservative theological tastes heard the new gospel gladly, for it seemed to them but a re-publication of the old one of inspiration, the spiritual man and the moral voice.

A new impetus was given to speculations in regard to the Unconscious by the attempts to explain spiritistic phenomena, trances, automatism and the rest. F. W. H. Myers in his Human Personality and Its Survival of Bodily Death (1903) developed his idea of a "subliminal self"; but he has moved far away from the metaphysical and theological estimates of the Unconscious. "Hidden in the depth of our being is a rubbish-heap as well as a treasure house; degenerations and insanities as well as the beginnings of higher development; and any prospectus which insists on the amount of gold to be had for the washing should describe also the mass of detritus in which the bright grains lie concealed."

While Myers was elaborating his subliminal self in the interest of the life to come a Vienna Jewish nerve specialist, Sigmund Freud, was wrestling with the daily problems raised by his neurotic patients. Building on earlier observations and transcending older theories and practice he succeeded in greatly deepening our knowledge of human motive and wrought out an astonishing technique for the treatment of distracted minds and nerves. As late as 1910 he was still too little known to secure the mention of his name in the new edition of the Encyclopædia Britannica; but today most intelligent readers have learned either to venerate or abhor him, or at least listen with interest to the strange tales which reach them of the art and theory of psychoanalysis. To Freud the Unconscious is neither the All-Einheit of Hartmann, the still small voice of God, the élan vital of Bergson, or the dust heap of Myers, in which a diamond or ruby may now and then be found, but a species of Caliban who varies his beastly fantasies by the humorous sallies of an Al Jolson. Man's "unconscious conflict" is the perennial struggle between the respectable but humorless "censor" and the clownish devil we all carry in our bosoms.

Freud has never taken the time to give his whole scheme a systematic form, but has contented himself with longer or shorter monographs, seemingly designed chiefly for those who practice his art. Of the general presentations of psychoanalysis which are now available that of Dr. Frink should certainly take a leading place. It is written in clear and attractive language and is excellently ordered, so that the argument can usually be followed with ease. And there are abundant cases cited to illustrate the classification of psychoanalytical phenomena. Indeed the book is expressly designed, not for the expert, but for those who already have some acquaintance with the subject and are anxious to learn more. The writer is impatient apparently of any of the digressions from Freudian orthodoxy (for example those of Adler and Jung), and assures us that "'the views set forth in this book are intended to represent the purely Freudian doctrines in so far as I am able to understand and interpret them."

Chapter I presents the sexual synthesis. For Freud as for St. Augustine sexual desire is the foundation of our worst woes. Augustine's "concupiscentia" was the sign and seal of man's fall in the Garden of Eden. Freud's "libido" is the sign and seal of our polymorphous-perverse infancy; for we have all been babies at our most impressionable age and never get over it. It is true that as nurslings we do not exhibit the sexual traits of adult life, but mature sexuality is, according to Freud, a composite of impulses, already present in the infant. The various bodily pleasures of early childhood, the relations of children to mother and father, their forgotten speculations in regard to how babies are from time to time added to the family, and the false theories and perspective of nursery philosophers leave indelible impressions which often exercise later a hidden and malignant influence upon our health and happiness. What is vulgarly called contrariness, which embitters our own life and that of others, is broken up by the Freudians into "complexes." These, even if they seem to be due to adult experiences and explicable prejudices, are ordinarily babyish enough and have an infantile element or origin. Of these the most famous and all-pervading is the Mother or Oedipus complex, the workings of which all can observe who have any disposition to do so.

In dealing with the Unconscious (Chapter II) Dr. Frink divides our thoughts and memories into three classes: the conscious, which we are aware of at a given instant; the foreconscious, upon which we can readily draw in the intelligent conduct of life; and, lastly, the unconscious, which is inaccessible to ordinary means of recollection, but which may exercise a sinister effect on our emotions and acts. The Unconscious is not as most people naively sup-

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pose, merely the incalculable number of things we have forgotten merely because we have forgotten them. Just as we more or less consciously exercise a censorship over the foreconscious and refuse to dwell on disagreeable, humiliating and shameful ideas that present themselves, we unconsciously bar the unconscious by a similar censorship. That is to say, we forget because we want to do so, although we may be entirely unaware that we are doing so and be wholly ignorant of our motives. These "repressions" are sometimes of a highly painful and exhausting nature, and, according to the Freudians, are the main cause of nervous and mental distress. It is the chief business of the psychoanalyst to elucidate and endeavor to remove them by a process of analysis which brings the hidden conflicts into the broad light of day and so, it is maintained, relieves the victim.

Our daily thinking may be distinguished (Chapter III) into purposeful deductions and planning, often rather arduous, and the idle fantasy or day-dreaming which is determined by motives of pleasure and pain; this is easy and takes care of itself. Our night dreams are, Freud contends, the "imaginary fulfillment of a wish," and his experience has led him to conclude that this wish is practically always of a sexual nature. But our censor is active even during sleep, and Caliban can only satisfy his gross desires by seemingly innocent semblances, the libidinous import of which escapes the pure minded but highly obtuse Anthony Comstock of our nocturnal morals. We must therefore distinguish between the manifest content of our dreams —which is to be explained by our recent experiences in waking hours—and the latent sexual motive which prompted them. Dreams must be viewed as symbolic and be interpreted "somewhat as a rebus, allegory or cartoon." Accordingly the psychoanalyst, anxious to disclose the repression which underlies a neurosis or psychosis of a painful nature, will, after getting such information as he can about the patient's forgotten desires and scruples, resort to the dream as a source of deeper insight into the sufferer's character.

No short statement of this important matter can do it justice. The dream has played a decisive rôle in human civilization, for had man never dreamt one may question for one thing whether he would ever have developed his religious conceptions and the multiform and influential organizations and institutions which have sprung from them. We certainly engage in intricate symbolizing and allegorizing in the visions of the night; we doubtless carry over the habitual repressions in many cases; but one wonders if the symbolizing and allegorizing is really due to the satisfaction Caliban, who is a notorious believer in direct action, gets in fooling Anthony. Men often have the most grossly realistic sexual dreams and feel no sense of compunction at the time. What becomes of the censor in such cases? May not one be permitted to conjecture that a great part of Freud's observations on dreams are true and penetrating, but that the poetic cast and indirection of dreams is nothing more than a man's fundamental penchant for symbols and a substituting of the means for the end? Is not our *Lust zu fabulieren* at the bottom of the matter? And can no human interest but the sexual underlie a dream?

"The mechanisms of psychopathological manifestations" (analyzed in Dr. Frink's fourth chapter) are by no means confined to those suffering from nervous ailments but may be readily detected in almost all normal people. "Rationalizing" is inveterate in mankind, sick or well; and so is "fixation," "displacement," "projection," defense and distortion mechanisms, "transference" and the rest. For example, we have suspected, as Professor Joseph Jastrow points out, that the Germans' "gigantic and immodest delusion of superiority" is to be understood as a Freudian "compensation" for their unconscious sense of inferiority.

The remainder of Dr. Frink's work is devoted to the nature of the neurosis, especially the compulsion neurosis, and to anxiety hysteria, with many examples. The last chapter makes a modest attempt to explain the alleged beneficial effects of psychoanalysis.

In conclusion, it is clear that Freud must be looked upon as a practitioner who has had to formulate a procedure of sufficient definiteness to meet the needs of neurotic cases. This has led him and his followers to "rationalize" the most diverse psychic phenomena in support and defense of their sexual "obsession." But Freud is a genius whose insight into human motive and self-delusion has established a new foundation upon which future psychologists may erect a firmer and fairer scientific structure than his own.

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Church and State

The Church in the Commonwealth, by Richard Roberts. New York: F. A. Stokes Company. $1.

MR. ROBERTS'S little book has a significance and suggestiveness out of all proportion to its size. With the exception, indeed, of Dr. Figgis's famous Churches in the Modern State, it is the best recent discussion in English of the subject with which it deals. It reveals on every page a wide reading of political authorities; and it starts out from an implicit acceptance of liberal principles, which gives

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it the proper flavor of modernity. Mr. Roberts recognizes that the development of the modern sovereign state has made every ecclesiastical organization search profoundly into the basis of its existence. Only the Church of Rome has dared definitely to reject the foundations of modern civilization. Practically every other body has sought a compromise with the new facts which confront us.

The essential problem of the churches, as a political force, is the method by which freedom can be maintained in the face of a state which, upon its own territory, claims unlimited power. No society that traces back its origin to a divine foundation can recognize the superiority of the temporal power. It must be frankly admitted that immense difficulties surround the attempt to work out separate spheres of interest for church and state; for, in many matters, as in education, there is no secure definition of a border-line. Indeed, as the functions of the state have been extended, it has come more and more to traverse territory which, until at least the Reformation, was thought to be outside its sphere; and there is an important sense in which its judicial control over property gives it not the right but the power to define ecclesiastical dogma. In this sense religious freedom, which both Mr. Roberts and Dr. Figgis admit is impossible to an established church, such as that of England, becomes a matter of no slight difficulty even for purely voluntary associations like the churches of America and France. Mr. Roberts rightly emphasizes the impossibility of accepting a state decision as, a priori, other than neutral; and, like every student who has considered the problem from a liberal point of view, he is driven back to the individual conscience as the real source of decision.

Yet the real root of the problem of the churches lies in a direction somewhat different from that of government. Mr. Roberts does not, I think, face it at all clearly. The church claims a divine inheritance, and its especial ethos is known by the dogmas it enunciates. But dogma itself has a history, and no one could claim that even so slow-moving an organization as the Church of Rome has remained unchanged since its commencement. That the churches must, in each age, adjust their dogmas to fit the new facts they encounter Mr. Roberts is eager to demonstrate. The problem is yet more complex than such a simple statement would seem to make it. What is the irreducible minimum of dogma a man must hold to remain a Christian? Can a man who stands by the liberal acceptance of the miracles of the New Testament accept as a fellow-Christian one who regards them as no more than interesting metaphors? What, in fact, is a church? How can it be distinctively known? No one denies that it is a living thing; but unless we maintain a certain level of dogma as essential to membership it is difficult to see how we can avoid the ultimate possibility of, say, a Buddhist being Archbishop of Canterbury. Dr. Figgis has had the courage to face this question and has urged that exactly as a Free Trade Club could not accept a Protectionist as a member, so the church must expel those who reject its fundamental beliefs. Mr. Roberts hardly faces this problem at all. Yet it is essential to a definition of the place the church is to occupy in the modern state.

There is, moreover, another aspect to this question. The Roman Church always apart, no one can mistake the manifest tendency of religious organizations to substitute a theory of social compromise for religious principles. They preach the need for harmony between capital and labor, or the evils of alcohol, or the necessity for a more stringent attitude to divorce. They are more and more abandoning dogma and becoming simply clubs where people can engage in moral crusades, on the one hand, or satisfy their instinct for neighborliness on the other. The modern clergyman is rather dragged into a discussion of theology than he is a willing disputant. Where his nineteenth-century predecessor was troubled by Baur and Strauss in one field, and Darwin and Huxley in another, the modern preacher turns his attention to social questions. It is difficult to see how any religion can be real that does not, at the same time, imply a theology. No Christianity can survive unless it can meet the work of the historians, the anthropologists and the critics of texts. Yet this is the last thing that the modern churches seem willing to do.

It is in some such fashion that a response can be made to Mr. Roberts's argument that the secret of ecclesiastical decline is the facile submission of church to state. The fact, rather, is that every church which has courage is attempting as speedily as it may to divest itself of its theology; and, once that is accomplished, it is difficult to see any distinction between a church and an ethical culture society. Indeed, an examination of the history of the churches in the nineteenth century would suggest to an impartial observer that they have never honestly confronted the intellectual crises of that era. The sigh of relief with which Catholic liberals accepted Newman's Grammar of Assent—in truth a textbook of scepticism—and other sects the complete irrationalism of James's Will to Believe is very significant. It is easy to understand a church which takes its stand upon the solid obscurities of mysticism; for it then does not hope to convince by argument those who are without its pale. The churches which aim at proving the basis of their faith to be rational have still to answer the elementary historical analyses of the nineteenth century.

The real burden of Mr. Roberts's teaching, in brief, as it is the real burden of Dr. Figgis's work, is less the great task the church can accomplish than the moral danger that is involved in the idea of an absolute and sovereign state. Their thesis demonstrates the naturalness of the social bond in groups other than the state. It shows the grounds upon which moral preeminence can be usefully denied to any definite institution. It explains why the modern theory of the state needs to revitalize the old concept of individualism and fit it to new forms. But the value of the argument is less the ecclesiastical possibilities it reveals than its application to groups like the trade unions. It shows that while the general end of society may be one and indivisible, the substance of its definition, the method of its attainment, admit innumerable variations. It does not, for one moment, establish the claim of the churches to the extensive power summarized, in their most logical form, by the demands of the Church of Rome. For its adherents have still to show that the foundation of those claims is scientifically consistent before it can ask the acceptance of its tenets by the mass of men.

H. J. L.

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Summarized very briefly, the gravest danger of the present sociologic trend lies, not in the temporary distortion of the form of democratic polity, but in the insidious and subtle perversion of the spirit. It has only recently been recognized that the psychology of a people is the salient factor in the art of government. Destroy once the capacity for self-government and no Utopian scientific machinery of democratic control can reanimate the body politic. The basis of tyranny is, in the last analysis, the servility and incapacity of the people. Servility is induced by oppression and impotence, incapacity by lack of reflective experience. In these tempestuous days it is of paramount importance to preserve the spirit of democracy, for once the spirit droops there are powerful unscrupulous forces that will see that it ultimately dies. The tories of the world are ever vigilant; they have the most to lose. They are ever busy frustrating the glowing promises of our youthful democracy. The era of reconstruction will by its general policies proclaim whether or not our democracies in their conquest of German autocracy have not succumbed to the reactionaries within.

M. L.

Correction

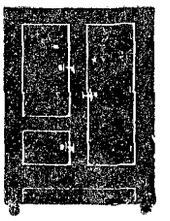
It was mistakenly asserted in a recent issue of the New Republic that Stakes of War, a book by Lothrop Stoddard and Glenn Frank, had been approved "even by the rock-ribbed National Security League." The National Security League has expressed no opinion whatsoever regarding this book.

Contributors

PERCY WAXMAN, a contributor to newspapers and magazines of light verse and sketches.

OLIVER M. SAYLER, dramatic critic of the Indianapolis News.

RAYMOND P. FOSDICK, Chairman of the Commission on Training Camp Activities.



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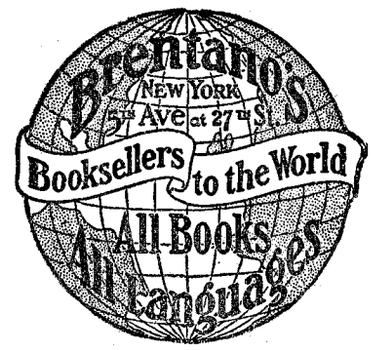

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